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CONTENTS OF VOL. VII., No. 1.

PAGE

NOTES AND COMMENTS 1
FRAGMENTS 13
THOMAS TRAHERNE 15
THE THEOSOPHICAL SOCIETY 23
THE RELIGIOUS ORDERS 31
THE RELIGION OF THE WILL 41
JOHN WESLEY AND THE METHODISTS 50
WHY I BECAME A THEOSOPHIST 59
ON THE SCREEN OF TIME 62
THEOSOPHY AND RELIGION 72
REVIEWS 78
The Parables of the Kingdom; On a Gold Basis; Magazine Literature.
QUESTIONS AND ANSWERS 81
Theosophy and Healing; Real Methods of Re-incarnation; Theosophy and Reforming Criminals; How to Strengthen the Will.
T. S. ACTIVITIES 88

THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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NOTES AND COMMENTS

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THE UNIVERSE AND THE SOUL.

IN the Notes and Comments in the April number of THE THEOSOPHICAL QUARTERLY, we ventured to write of the signs of the times, the change which has, of late, come over the spirit of mankind: "Those that shall come after us will look back to this our day, and speak of it as the time of promise, the first dawn of a wonderful age. . . . The old order changes. The mind of man is entering a new mood. Ideals are altering with an altering view of life." It is at once pleasing and reassuring to find exactly the same note struck in two very remarkable books, one of which has appeared since these words were written, while the other has just come forth in a new edition, the fifth or sixth since last October. The first of these two books is *A Pluralistic Universe,* by William James. The second is Sir Oliver Lodge's *Man and the Universe.*

A Pluralistic Universe is extremely interesting, and in many ways. Everything William James writes, is interesting, in part because of the vigorous and charming way in which he always expresses his thoughts, but even more, because of his insight, force, sincerity, that touch of genius which illumines all his work, and makes him rather a philosopher than a professor of philosophy, "a dusty-minded professorial person," as he himself says. But some of his books are more interesting than others, because, in them, he gives freer rein to his genius, and leaves behind the intricate futilities of dialectic, in which, we fear, he sometimes allows himself to be entangled. For us, the most valuable thing he has yet written, is the smallest of his books, a single lecture only, but with the high theme of Immortality. We venture to quote one or two passages of this earlier work, as an introduction to our consideration of *A Pluralistic Universe.*

"Suppose, for example," says Mr. James, in the essay on Human Immortality, "that the whole universe of material things—the furniture of earth and choir of heaven—should turn out to be a mere surface-veil of phenomena, hiding and keeping back the world of genuine realities. Such a supposition is foreign neither to common sense nor to philosophy. Common sense believes in realities behind the veil, even too superstitiously; and idealistic philosophy declares the whole world of natural experience, as we get it, to be but a time-mask, shattering or refracting the one infinite Thought which is the sole reality into those millions of finite streams of consciousness known to us as our private selves.

> Life, like a dome of many coloured glass,
> Stains the white radiance of eternity.

Suppose, now, that this were really so, and suppose, moreover, that the dome, opaque enough at all times to the full super-solar blaze, could at certain times and places grow less so, and let certain beams pierce through into this sublunary world. These beams would be so many finite rays, so to speak, of consciousness, and they would vary in quantity and quality as the opacity varied in degree. Only at particular times and places would it seem that, as a matter of fact, the veil of nature can grow thin and rupturable enough for such effects to occur. But in those places gleams, however finite and unsatisfying, are from time to time vouchsafed. Glows of feeling, glimpses of insight, and streams of knowledge and perception float into our finite world.

"Admit now that *our brains* are such thin and half-transparent places in the veil. What will happen? Why, as the white radiance comes through the dome, with all sorts of staining and distortion imprinted on it by the glass, or as the air now comes through my glottis determined and limited in its force and quality of its vibrations by the peculiarities of those vocal chords which form its gate of egress and shape it into my personal voice, even so the genuine matter of reality, the life of souls as it is in its fulness, will break through our several brains into this world in all sorts of restricted forms, and with all the imperfections and queernesses that characterize our finite individualities here below."

Even more mystical is the following sentence, from a later page of the same essay: "We need only suppose the continuity of our consciousness with a mother sea, to allow for exceptional waves occasionally pouring over the dam." The continuity of our consciousness with the mother sea of consciousness: the unity of all souls with the Oversoul. That is the thought which lies at the very

heart of all our theosophical thinking and living, and we at once establish William James' claim to our cordial interest and admiration by showing that he also has sincerely received and beautifully expressed it.

We come now to his just published book, *A Pluralistic Universe.* The title is quaint and provocative, as doubtless its author intended it to be; but the interest of the book for us goes far beyond what its title suggests; perhaps what interests us most in it, as we shall presently show, interested its author in a less degree, or even did not strike him at all as being the outstanding message of his work. But let us begin with the passage we have already referred to, in which William James joins us in heralding the signs of the times, the beginning of a new age. "Fortunately," says Mr. James, "our age seems to be growing philosophical again—still in the ashes live the wonted fires. Oxford, long the seed-bed, for the English world, of the idealism inspired by Kant and Hegel, has recently become the nursery of a very different way of thinking. Even non-philosophers have begun to take an interest in a controversy over what is known as pluralism or humanism. It looks a little as if the ancient English empiricism, so long put out of fashion here by nobler sounding Germanic formulas, might be repluming itself and getting ready for a stronger flight than ever. It looks as if foundations were being sounded and examined afresh." Our age seems to be growing philosophical again; or, as Sir Oliver Lodge, sounding a somewhat deeper note, says, we are "living in a period of religious awakening." These are among the signs of the times.

A Pluralistic Universe has a twofold interest for us. First, for the luminous and charming passages, in which Mr. James describes and comments on the leaders of modern philosophic thought; and, secondly, because of the total trend of the book, from which we draw a moral, not quite identical, perhaps, with the moral drawn by Mr. James himself. Among the charming passages of comment, we find a good many like this, in which Mr. James criticises a certain academic type of mind: "This is the habit most encouraged at our seats of learning. You must tie your opinion to Aristotle's or Spinoza's; you must define it by its distance from Kant's; you must refute your rival's view by identifying it with Protagoras's. Thus does all spontaneity of thought, all freshness of conception, get destroyed. Everything you touch is shopworn. The over-technicality and consequent dreariness of the younger disciples at our American universities is appalling. It comes from too much following of German models and manners. Let me fervently express the hope that in this country you will hark back to the more humane

English tradition. American students have to regain relations with our subject by painful individual effort in later life. Some of us have done so. Some of the younger ones, I fear, never will, so strong are the professional shop-habits already."

Here again is a delightful passage: "Let me repeat once more that a man's vision is the great fact about him. Who cares for Carlyle's reasons, or Schopenhauer's, or Spencer's? A philosophy is the expression of a man's intimate character, and all definitions of the universe are but deliberately adopted reactions of human characters upon it. . . . If we take the whole history of philosophy, the systems reduce themselves to a few main types which, under all the technical verbiage in which the ingenious intellect of man envelopes them, are just so many visions, modes of feeling the whole push, and seeing the whole drift of life, forced on one by one's total character and experience, and on the whole *preferred*—there is no other truthful word—as one's best working attitude." "A man's vision is the great fact about him. . . . The systems are just so many visions."

Then Mr. James describes some of the visions of life. Speaking of a certain conception of God, as external creator, he says: "There is a sense, then, in which philosophic theism makes us outsiders and keeps us foreigners in relation to God. . . . Man being an outsider and a mere subject to God, not his intimate partner, a character of externality invades the field. God is not heart of our heart and reason of our reason, but our magistrate, rather; and mechanically to obey his commands, however strange they may be, remains our only moral duty. Conceptions of criminal law have in fact played a great part in defining our relations with him. . . . It has to be confessed that this dualism and lack of intimacy has always operated as a drag and handicap on Christian thought. Orthodox theology has had to wage a steady fight within the schools against the various forms of pantheistic heresy which the mystical experiences of religious persons, on the one hand, and the formal or æsthetic superiorities of monism to dualism, on the other, kept producing. God as intimate soul and reason of the universe has always seemed to some people a more worthy conception than God as external creator. So conceived, he appeared to unify the world more perfectly, he made it less finite and mechanical, and in comparison with such a God an external creator seemed more like the product of a childish fancy. I have been told by Hindoos that the great obstacle to the spread of Christianity in their country is the puerility of our dogma of creation. It has not sweep and infinity enough to meet the requirements of even the

illiterate natives of India. Assuredly most members of this audience are ready to side with Hinduism in this matter. Those of us who are sexagenarians have witnessed in our own persons one of those gradual changes of intellectual climate, due to innumerable influences, that make the thought of a past generation seem as foreign to its successor, as if it were the expression of a different race of men. The theological machinery that spoke so livingly to our ancestors, with its finite age of the world, its creation out of nothing, its juridicial morality and eschatology, its relish for rewards and punishments, its treatment of God as an external contriver, an 'intelligent and moral governor,' sounds as odd to most of us as if it were some outlandish savage religion."

Here again we have the note of the changing age. Mr. James makes even more clear what he believes is being left behind, and what new things are taking its place, in another passage: "The place of the divine in the world must be more organic and intimate. An external creator and his institutions may still be verbally confessed at Church in formulas that linger by their mere inertia, but the life is out of them, we avoid dwelling on them, the sincere heart of us is elsewhere. I shall leave cynical materialism entirely out of our discussion as not calling for treatment before this present audience, and I shall ignore old-fashioned dualistic theism for the same reason. Our contemporary mind having once for all grasped the possibility of a more intimate world-view, the only opinions quite worthy of arresting our attention will fall within the general scope of what may roughly be called the pantheistic field of vision, the vision of God as the indwelling divine rather than the external creator, and of human life as part and parcel of that deep reality."

The rest of Mr. James' book is made up of the visions of four men, he himself being the fourth, accompanied by much very brilliant reasoning. We shall accept his own dictum, that "a man's vision is the great fact about him," and shall try to convey the visions, without even attempting to reproduce the reasoning. The first of the four men is Hegel. Mr. James tells us that "the vision in his case was that of a world in which reason holds all things in solution and accounts for all the irrationality that superficially appears, by taking it up as a 'moment' into itself. This vision was so intense in Hegel, and the tone of authority with which he spoke from out of the midst of it was so weighty, that the impression he made has never been effaced. Once dilated to the scale of the master's eye, the disciples' sight could not contract to any lesser prospect."

Continuing to illustrate Hegel's thought, Mr. James tells us that "the impression that any *naïf* person gets who plants himself innocently in the flux of things is that things are off their balance. Whatever equilibriums our finite experiences attain to are but provisional. Martinique volcanoes shatter our Wordsworthian equilibrium with nature. Accidents, either moral, mental or physical, break up the slowly built-up equilibriums men reach in family life, and in their civic and professional relations. Intellectual enigmas frustrate our scientific systems, and the ultimate cruelty of the universe upsets our religious attitudes and outlooks. Of no special system of good attained does the universe recognise the value as sacred. Down it tumbles, over it goes, to feed the ravenous appetite for destruction, of the larger system of history in which it stood for a moment as a landing-place and stepping-stone. This dodging of everything by its negative, its fate, its undoing, this perpetual moving on to something future which shall supersede the present, this is the Hegelian intuition of the essential provisionality, and consequent unreality, of everything empirical and finite. Take any concrete finite thing and try to hold it fast. You cannot, for so held, it proves not to be concrete at all, but an arbitrary extract or abstract which you have made from the remainder of empirical reality. The rest of things invades and overflows both it and you together, and defeats your rash attempt. Any partial view whatever of the world, tears the part out of its relations, leaves out some truth concerning it, is untrue of it, falsifies it. The full truth about anything involves more than that thing. In the end nothing less than the whole of everything can be the truth of anything at all."

It would be hard to express more lucidly and admirably the unity of Being, the great truth that we are heirs of the whole, not of the part, that "none of us liveth to himself, and no man dieth to himself," that we are all "made perfect in one." We shall pass over much that Mr. James has to say concerning Hegel's limitations, and go on to what he tells us of the vision of another seer, also a German, Gustav Theodor Fechner: "Born in 1801, the son of a poor country pastor in Saxony, he lived from 1817 to 1887, when he died, seventy years therefore, a typical *gelehrter* of the old fashioned German stripe. His means were always scanty, so his only extravagances could be in the way of thought, but these were gorgeous ones."

"The original sin, according to Fechner, of both our popular and our scientific thinking, is our inveterate habit of regarding the spiritual, not as the rule, but as an exception in the midst of nature.

Instead of believing our life to be fed at the breasts of the greater life, our individuality to be sustained by the greater individuality, which must necessarily have more consciousness and more independence than all that it brings forth, we habitually treat whatever lies outside of our life as so much slag and ashes of life only; or if we believe in a Divine Spirit, we fancy him on the one side as bodiless, and nature as soulless on the other. What comfort, or peace, Fechner asks, can come from such a doctrine? The flowers wither at its breath, the stars turn into stone; our own body grows unworthy of our spirit and sinks to a tenement for carnal senses only. The book of nature turns into a volume on mechanics, in which whatever has life is treated as a sort of anomaly; a great chasm of separation yawns between us and all that is higher than ourselves; and God becomes a thin nest of abstractions.

"Fechner's great instrument for vivifying the daylight view is analogy. . . . For example: My house is built by some one, the world, too, is built by some one. The world is greater than my house, it must be a greater some one who built the world. My body moves by the influence of my feeling and will; the sun, moon, sea, and wind, being themselves more powerful, move by the influence of some more powerful feeling and will. I live now, and change from one day to another; I shall live hereafter, and change still more. . . . The vaster orders of mind go with the vaster orders of body. The entire earth on which we live must have, according to Fechner, its own collective consciousness. So must each sun, moon and planet; so must the whole solar system have its own wider consciousness, in which the consciousness of our earth plays one part. So has the entire starry system as such its consciousness; and if that starry system be not the sum of all that is, materially considered, then that whole system, along with whatever else may be, is the body of that absolutely totalized consciousness of the universe to which men give the name of God." One can say with some confidence that even the most exacting Hindoos would find no fault with that.

Even more satisfying is what follows: "Speculatively, Fechner is thus a monist in his theology; but there is room in his theology for every grade of spiritual being between man and the final all-inclusive God; and in suggesting what the positive content of all this super-humanity may be, he hardly lets his imagination fly beyond simple spirits of the planetary order. The earth-soul he passionately believes in; he treats the earth as our special human guardian angel; we can pray to the earth as men pray to their saints; but I think that in his system, as in so many actual historic

theologies, the supreme God marks only a sort of limit of enclosure of the worlds above man. He is left thin and abstract in his majesty, men preferring to carry on their personal transactions with the many less remote and abstract messengers and mediators whom the divine order provides. . . .

"Abstractly set down, his most important conclusion for my purpose in these lectures is, that the constitution of the world is identical throughout. In ourselves, visual consciousness goes with our eyes, tactile consciousness with our skin. But, although neither skin nor eye knows aught of the sensations of the other, they come together and figure in some sort of relation and combination in the more inclusive consciousness which each of us names his *self*. Quite similarly, then, says Fechner, we must suppose that my consciousness of myself and yours of yourself, although in their immediacy they keep separate and know nothing of each other, are yet known and used together in a higher consciousness, that of the human race, say, into which they enter as constituent parts. Similarly, the whole human and animal kingdoms come together as conditions of a consciousness of still wider scope. This combines in the soul of the earth with the consciousness of the vegetable kingdom, which in turn contributes its share of experience to that of the whole solar system, and so on from synthesis to synthesis and height to height, till an absolutely universal consciousness is reached."

Striking and original as this is, much of it was anticipated nineteen hundred years ago, by the Alexandrian Theosophist, Philo Judæus, who, in the twenty-fourth section of his treatise on Creation, writes: "Some things again partake of virtue alone, being without any participation in any kind of vice; as for instance, the stars, for they are said to be animals, and animals endowed with intelligence. . . . Every man in regard to his intellect is connected with divine reason, being an impression of, or a fragment or a ray of that blessed nature." But this idea is far older than Philo. It is Indian; it is Chaldean. The "spirits of the planetary order," as Fechner calls them, closely coincide with the Avalokiteshvara of India, the Chenresi of Tibetan Buddhism, the Planetary Spirits of universal Theosophical thought. But we must leave this intuitional German, with one sentence more of comment, borrowed from Mr. James. "When there is no vision the people perish. Few professorial philosophers have any vision. Fechner had vision, and that is why one can read him over and over again, and each time bring away a fresh sense of reality."

So we come to the next of Mr. James' seers, this time a representative of "the clear and critical spirit of France." This is Professor Henri Bergson, "a young man, comparatively, as influential philosophers go, having been born in Paris in 1859. . . . Since 1900 he has been professor at the Collège de France." The message which M. Bergson brings, is somewhat complicated and abstruse. It is nothing less than a refutation of the logical faculty itself, or at least a denial that the logical faculty supplies us with real truth. "In the first place, logic, giving primarily the relations between concepts as such, and the relations between natural facts only secondarily, or so far as the facts have been already identified with concepts and defined by them, must of course stand or fall with the conceptual method. But the conceptual method is a transformation which the flux of life undergoes at our hands in the interests of practice essentially and only subordinately in the interests of theory. We live forward, we understand backward, said a Danish writer; and to understand life by concepts is to arrest its movement, cutting it up into bits as if with scissors, and immobilizing them in our logical herbarium where, comparing them as dried specimens, we can ascertain which of them statically includes or excludes which other. This treatment supposes life to have already accomplished itself, for the concepts, being so many views taken after the fact, are retrospective and post mortem. Nevertheless, we can draw conclusions from them and project them into the future. We cannot learn from them how life made itself go, or how it will make itself go; but, on the supposition that its ways of making itself go are unchanging, we can calculate what positions of imagined unrest it will exhibit hereafter under given conditions. We can compute, for instance, at what point Achilles will be, and where the tortoise will be, at the end of the twentieth minute. Achilles may then be at a point far ahead; but the full detail of how he will have managed practically to get there, our logic never gives us—we have seen, indeed, that it finds that its results contradict the facts of nature. The computations which the other sciences make, differ in no respect from those of mathematics. The concepts used are, all of them, dots through which, by interpolation or extrapolation, curves are drawn, while along the curves other dots are found as consequences. . . . Instead of being interpreters of reality, concepts negate the inwardness of reality altogether. They make the whole notion of a casual influence between finite things incomprehensible. No real activities, and indeed no real connections of any kind can obtain if we follow the conceptual logic; for to be distinguishable, according to what I call intellectualism, is to be incapable of connection."

Mr. James summarises thus his indictment of "Mind, the slayer of the real," though he does not use that phrase: "Thought deals thus solely with surfaces. It can name the thickness of reality, but it cannot fathom it, and its insufficiency here is essential and permanent, not temporary. The only way in which to apprehend reality's thickness, is either to experience it directly by being a part of reality one's self, or to evoke it in imagination by sympathetically divining someone else's inner life." This is, for us, the high water mark of the book, sound and admirable teaching. We must lead the life to know the doctrine. Mind is the slayer of the real.

Now for the moral that we ourselves draw from this charming and illuminating book. In the more systematic Theosophical works, we were told, regarding the constitution of man, that, besides the substance, form and vitality of the external body, and the animal emotion which dominates most of us, there are three higher principles, which were named Manas, Buddhi and Atma. Manas is mind, the intellectual faculty, that which asks questions and forms concepts. Buddhi is something more and higher. It has divine life in it, it is of the nature of illumination, of the nature of the will. Atma is the pure Spirit, at heart one with the All. The essence of this classification, for the present discussion, is this; that the knowledge which we can gain through Manas is only partial, superficial, human and not divine knowledge. For real knowledge, for wisdom, we must go to Buddhi, which knows as the gods know. And Buddhi is the awakened spiritual will. Here, it would seem, is the harbor which Mr. James has sighted, and toward which he is steering his bark, passing by the headlands of Pragmatism and Pluralism. In both of these, the message is, that wisdom comes, not through the logical faculty, but through the will; and this view we have long held, and in many ways sought to express. This, it seems to us, is the moral of this brilliant book.

We have quoted at such length from *A Pluralistic Universe,* that we have not space to do justice to Sir Oliver Lodge's fine and inspiring book, *Man and the Universe,* which we have studied with great and growing delight. There are a few passages, however, which we feel compelled to cite, in order that our readers may share our joy and satisfaction in the book.

Here is a passage, in the spirit of Carlyle: "The endless rumble of the machinery is distressing, perfection is intolerable. Still more intolerable is imperfection not attended to; the machinery groans, lacks oil, shows signs of wear, some of the fabrics it is weaving are hideous; why, why does no one care? Surely the

manager will, before long, step down and put one of the looms to rights, or scold a workman, or tell us what it is all for, and why he needs the woven fabric, *der Gottheit lebendiges Kleid.* We see that he does not now interfere, not even when things go very wrong; the 'hands' are left to put things right as best they can, nothing mysterious ever happens now, it is all commonplace and semi-intelligible; we ourselves could easily throw a machine out of gear; we do, sometimes. We ourselves, if we are clever enough and patient enough, could even perform the far harder task of putting one right again; we could even suggest fresh patterns; we seem to be more than onlookers—as musicians and artists we can create—perhaps we are foremen; and if ideas occur to us, why should we not throw them into the common stock? There is no head manager at all, this thing has always been running; as the hands die off, others take their places; they have not been selected or appointed to the job; they are only here as the fittest of a large number of whom they alone survive; even the looms seem to have a self-mending, self-regenerative power. And we ourselves—we are not looking at it or assisting in it for long; when we go, other brilliantly endowed and inventive spectators or helpers will take our places. We understand the whole arrangement now; it is simpler than at first we thought.

"Is it, then, so simple? Does the uniformity and the eternity and the self-sustainedness of it make it easier to understand? Are we so sure that the guidance and control are not really continuous, instead of being, as we expected, intermittent? May we not be looking at the working of the Manager all the time, and at nothing else? Why should He step down and interfere with Himself? That is the lesson science has to teach theology—to look for the action of the Deity, if at all, then always; not in the past alone, nor only in the future, but equally in the present. If His action is not visible now, it never will be, and never has been visible."

We must content ourselves with one more passage: "Let us take this question of *guidance.* We must see it in action now or never. Do we see it now? Orthodox theology vaguely assumes it; orthodox science sees it not at all. What is the truth? Is the blindness of science subjective or objective? Is the vision absent because there is nothing to see, or because we have shut our eyes, and have declined to contemplate a region of dim and misty fact? Take the origin of species by the persistence of favourable variations: how is the appearance of these same favourable variations accounted for? Except by artificial selection, not at all. Given their appearance, their development by struggle and inheritance and

survival can be explained; but that they arose spontaneously by random change without purpose, is an assertion which cannot be justified. Does anyone think that the skill of the beaver, the instinct of the bee, the genius of man, arose by chance, and that its presence is accounted for by handing down and by survival? What struggle for existence will explain the advent of Beethoven? What pitiful necessity for earning a living as a dramatist will educe for us Shakespeare? These things are beyond science of the orthodox type; then let it be silent and deny nothing in the Universe till it has at least made an honest effort to comprehend the whole. Genius, however, science *has* made an effort not wholly to ignore; but take other human faculties—Premonition, Inspiration, Clairvoyance, Telepathy—what is the meaning of these things? Orthodox science refuses to contemplate them; orthodox theology also looks at some of them askance. Many philosophers have relegated them to the region of the unconscious. . . . At present they are beyond the pale of 'science,' but some of them are inside the Universe of fact—all of them, as I now begin to believe—and their meaning must be extracted."

We may contrast this bold plea for a deeper and wiser science with a passage in the last lecture of *A Pluralistic Universe.* "In spite of rationalism's disdain for the particular, the personal, and the unwholesome, the drift of all the evidence we have seems to me to sweep us very strongly towards the belief, in some form, of superhuman life, with which we may, unknown to ourselves, be co-conscious. We may be in the universe as dogs and cats are in our libraries, seeing the books and hearing the conversation, but having no inkling of the meaning of it all. The intellectualist objections to this fall away when the authority of intellectualist logic is undermined by criticism, and then the positive empirical evidence remains. The analogies with ordinary psychology and with the facts of pathology, with those of psychical research, so called, and with those of religious experience, establish, when taken together, a decidedly *formidable* probability in favor of a general view of the world almost identical with Fechner's. The outlines of the superhuman consciousness thus made probable must remain, however, very vague, and the number of functionally distinct 'selves' it comports and carries, has to be left entirely problematic."

We see that these two great men are both feeling after the same truth, in the same direction. What they have already learned, what they discern as possible to be learned, fully supports and justifies what we said as to the signs of the times, the coming of a new age, an age of spiritual and theosophical thought.

FRAGMENTS.

I WAS weary and sad the other day. Several weeks of hard and discouraging work, which showed no faintest sign of achievement, had sapped my vitality and clouded my skies. I had been wrestling with great social problems and individual relations thereto, and found it all perplexing, involved, disheartening. Life had become not merely hard, but mean and sordid; no fierce conflict, but a dreary treadmill. There was suffering on all sides, the suffering of strong men and of the helpless, little children; perhaps most touching of all, of the dumb creatures to whom we deny, some of us, even a hereafter.

Lying on my table as always was *Light on the Path.* I opened it and read, "Listen to the Song of Life * * * use the learning you have acquired by pain and by the destruction of pain * * * Store in your memory the melody you hear. * * * Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry; it is a song. Learn from it that you are a part of the harmony; learn from it to obey the laws of the harmony."

It seemed to me that for a long while everything had been very quiet in my room. Perhaps it was that silence that follows the storm. I will not attempt to say. I did not then. That wonderful little book, with its wisdom of all the ages, can perform any miracle, and it would then be only the simplest, the most natural event. This I do know: that that moment showed me plainly how we live on the surface of things, how shortsighted our so-called perspective, how material our view of the Soul and of spiritual life. And this vision of human superficiality did not depress me, but heartened and steadied.

Most often we regard life as though one were looking at a beautiful painting and with myopic vision noted upon the canvas the splash of yellow, the line of green—another splash of blue—incoherent daubs of paint, each one taken alone; or, a few in conjunction, far from pleasing. Whereas, he who sees it as a whole is amazed at the perfection of execution; the unity expressing the mastery of genius.

Why will we not believe that life is a song? Why will we not listen that we may *know* it to be so, because we *hear* it? Men are earnestly searching in all directions to-day for the Kingdom of Heaven, and crying, Lo! here, and, Lo! there. And though so long ago we were warned not to follow after these, we *do* follow,

some one way, some another, according to our temperament and leaning; only to find sooner or later that all these paths lead into the desert at last; that our kingdom was only the mirage shimmering its fairy towers above distant sands. And all the while we forget those words—the Kingdom of God is within, *within.* For the eyes of our soul are not opened, and we strain these poor earthly eyes striving to make them see that which they will never see through their blur of helpless tears.

I suppose that when first our blindness is healed we shall be like the man in the Bible who cried out that he saw men as trees walking, so grotesque will be our conception. And as with sight, so with hearing. The fragments of the harmony that reach us translate themselves in discords, and so deafened are we by them that all power of musical perception leaves us. By and bye we say, "there is no music."

Let us, for a while, seek that Kingdom within. What if, perchance, it should be there! We have sought it without in many ways and failed. Surely the Master's word is worth a trial. Let us insist each day upon having a quiet time for thought. Those of us who are most busy can take our meal hours, or when we dress, or going from one place of occupation to another. At least we can curtail some of our pleasures for this purpose. If we try it, even ever so little, try to realize this presence of the Kingdom of God within us, we shall find great reward. It will dawn upon us that these moments and these alone constitute our real life; that the rest of life becomes real only as illumined by these; and that here and now we may live in Heaven listening to the Song of Life, which the hearing we have acquired by pain and by the destruction of pain, enables us to understand, and understanding to obey its laws.

CAVÉ.

"A man wronged me. I prayed that I might act rightly towards him. God said: Why not pray also that he may act rightly towards thee?"—THE BOOK OF THE LAST DAYS.

THOMAS TRAHERNE.

IN 1897 a gentleman bought from a London bookstall two old manuscripts containing verse and prose written by some unnamed author. Scholars who read the manuscripts found the works of great literary value, and investigations were started in the hope of finding some clue to the authorship. After search among old records, a slight clue was discovered, and upon carefully following up this evidence, those interested in the manuscripts became convinced that the works were written some two centuries and a half ago by a clergyman of the Church of England, Thomas Traherne. But of this newly discovered writer's life, only the most meagre information is obtained from the records. He was born about 1636 in Hereford, England, and was the son of a shoemaker. In youth he went up to college at Oxford, became bachelor of arts, and then was ordained for the priesthood. He returned from Oxford to a small parish near his native town, and in the course of pastoral work published a volume on *Christian Ethics* and another on ecclesiastical questions. In 1667 the Lord Keeper of the Seal, Sir Orlando Bridgman, chose Traherne for his private chaplain. The Lord Keeper died in 1672, and two years later Traherne himself died at the age of thirty-eight. Traherne's last will and testament are preserved in the register, and by this will he leaves his papers to the care of his brother. After two centuries and a half some of these papers have now come to light, and have added lustre to a literature already rich.

Traherne's verse was published two or three years ago by Mr. Bertram Dobell of London, but the prose, which is greater than the verse, has only recently appeared, and in America it is not yet known. This new volume, *Centuries of Meditation,* groups its author with Sir Thomas Browne, Henry More, Henry Vaughan and a few other English scholars and divines who in the seventeenth century passed beyond the letter to the spiritual realities of Christianity. And the volume shows further its author's kinship with the mystics of all ages, Plato, St. Francis, Blake, Emerson, Whitman, and the unnamed sages whose fires burn quenchless in Indian skies. Traherne is of that holy company, "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."

Few who read this new volume will feel any regret over the scanty information about Traherne's daily life, for he records intimately and amply his real, inward life—his spiritual autobiography.

Personality is only the perishing vehicle of the spirit, and we cannot long for a chronicle of Traherne's doings, because from him the "one Spirit's plastic stress" once more bursts forth in beauty and might. The shadows of his waking dream have fled; all that was Real in Traherne still is, and breathes from this volume.

The *Centuries of Meditations* consists of four complete sections; the fifth century, incomplete, ends with the tenth number. The hundred lyrics which make up each century vary in length from a single sentence to two full pages. The work, written for a woman, bears this dedication:

> "This book unto the friend of my best friend
> As of the wisest Love a mark I send,
> That she may write my Maker's praise therein
> And make herself thereby a Cherubin."

The first number of the First Century states Traherne's purpose in writing:

"An empty book is like an infant's soul, in which anything may be written. It is capable of all things, but containeth nothing. I have a mind to fill this with profitable wonders. And since Love made you put it into my hands I will fill it with those Truths you love without knowing them: with those things which, if it be possible, shall shew my Love; to you in communicating most enriching Truths: to Truth in exalting her beauties in such a Soul."

The first two centuries are composed of passionate and rapturous utterances of Truth, Beauty and Goodness, and in the Third Century begins the spiritual autobiography which is continued in the Fourth.

The movement of Traherne's spirit corresponds to that which Wordsworth has made familiar in his "Ode"—the trailing clouds of glory, the obscuration of light, the faith and philosophic mind. Here is the vision that first spread before Traherne's eyes:

"All appeared new, and strange at first, inexpressibly rare and delightful and beautiful. I was a little stranger, which at my entrance into the world was saluted and surrounded with innumerable joys. My knowledge was Divine. . . . The corn was orient and immortal wheat, which never should be reaped, nor was ever sown. I thought it had stood from everlasting to everlasting. The dust and stones of the street were as precious as gold: the gates were at first the end of the world. The green trees when I saw them first through one of the gates transported and ravished me, their sweetness and unusual beauty made my heart to leap, and almost mad with ecstasy, they were such strange and wonderful things. The Men! O what venerable and reverend creatures did the aged seem! Immortal Cherubims! And young men glittering and spark-

ling Angels, and maids strange seraphic pieces of life and beauty! Boys and girls tumbling in the street, and playing, were moving jewels. I knew not that they were born or should die; But all things abided eternally as they were in their proper places. Eternity was manifest in the Light of the Day, and something infinite behind everything appeared: which talked with my expectation and moved my desire. The city seemed to stand in Eden, or to be built in Heaven. The streets were mine, the temple was mine, the people were mine, their clothes and gold and silver were mine, as much as their sparkling eyes, fair skins and ruddy faces. The skies were mine, and so were the sun and moon and stars, and all the world was mine; and I the only spectator and enjoyer of it. I knew no churlish proprieties, nor bounds, nor divisions; but all proprieties and divisions were mine: all treasures and the possessors of them. So that with much ado I was corrupted, and made to learn the dirty devices of this world. Which now I unlearn, and become, as it were, a little child again that I may enter into the Kingdom of God."

Then follows the total eclipse of the first Light:

"If you ask me how it was eclipsed? Truly by the customs and manners of men, which like contrary winds blew it out: by an innumerable company of other objects, rude, vulgar and worthless things, that like so many loads of earth and dung did overwhelm and bury it: by the impetuous torrent of wrong desires in all others whom I saw or knew that carried me away and alienated me from it: by a whole sea of other matters and concernments that covered and drowned it: finally by the evil influence of a bad education that did not foster and cherish it. All men's thoughts and words were about other matters. They all prized new things which I did not dream of. I was a stranger and unacquainted with them; I was little and reverenced their authority; I was weak, and easily guided by their example; ambitious also, and desirous to approve myself unto them. And finding no one syllable in any man's mouth of those things, by degrees they vanished, my thoughts (as indeed what is more fleeting than a thought?) were blotted out; and at last all the celestial, great, and stable treasures to which I was born, as wholly forgotten, as if they had never been."

"Now the 'Ode on Immortality' does not represent complete restoration—the sun's splendor is still partially eclipsed, the flowers are gemmed with tears, not dew; it is only in the 'Ode to Duty' that they laugh again and drop perfumes."

But for Traherne the light shines again with the primitive and innocent clarity of Infancy. The meadows bloom again with fadeless flowers, and men and angels keep childlike festival with birds

and trees and sky. Not Wordsworth, but St. Francis and the holy Angelico are Traherne's companions in this jocund play.

"He thought the stars as fair now, as they were in Eden, the sun as bright, the sea as pure. . . . His soul recovered its pristine liberty, and saw through the mud walls of flesh and blood. Being alive, he was in the spirit all his days. While his body therefore was inclosed in this world, his soul was in the temple of Eternity, and clearly beheld the infinite life and omnipresence of God: Having conversation with invisible, spiritual, and immaterial things, which were its companions, itself being invisible, spiritual and immaterial. Kingdoms and Ages did surround him, as clearly as the hills and mountains: and therefore the Kingdom of God was ever round about him. Everything was one way or other his sovereign delight and transcendent pleasure, as in Heaven everything will be everyone's peculiar treasure."

The Friend and Master from whom Traherne learned again the truths which he had known, in childhood, by intuition, "delighted always," Traherne writes in the Fourth Century, "that I should be acquainted with principles that would make me fit for all ages." These principles are what western civilisation has labeled Platonism, though they had come to complete and to eloquent expression, centuries earlier than Plato, in the East. They are revelations of the Oversoul common to all men. They are not originations or exclusive possessions of Plato; they flowed into him from without as they flowed into Dante, into Spenser, Henry More, St. Theresa, Jonathan Edwards, Emerson, and Walt Whitman: as they may flow into any man. (The recurring resemblance of fundamental thought in writer after writer, sage after sage, saint after saint, is not evidence of imitation, conscious or half-conscious. Imitation is of superficials, and the *superficies* of Plato, Dante, St. Catherine, Traherne, and Whitman are as diverse as megatherium and onion. But through megatherium and onion runs the rhythmic life-force. And under the surfaces of men, separated by seas and centuries, there is this fundamental resemblance, identity of impulse, the stirring of the Oversoul.)

The teaching of the Oversoul common to all men, to which, and to all of which, every man is an inlet, is basic with Emerson. And it is the foundation on which is built Traherne's logical structure. Of his many eloquent numbers that clearly evidence the identity of the Oversoul with every individual soul I quote two:

"But what creature could I desire to be which I am not made? There are Angels and Cherubim. I rejoice, O Lord, in their happiness, and that I am what I am by Thy grace and favour. Suppose, O my Soul, there were no creature made at all, and that God making

Thee alone offered to make Thee what Thou wouldst: What couldst Thou desire; or what wouldst Thou wish, or crave to be? Since God is the most Glorious of all Beings, and the most blessed, couldst thou wish any more than to be His Image! O my Soul, He hath made thee His Image. Sing, O ye Angels, and laud His name, ye Cherubims: Let all the Kingdoms of the Earth be glad, and let all the Host of Heaven rejoice for He hath made His Image, the likeness of Himself, His own similitude. What creature, what being, what thing more glorious could there be! God from all Eternity was infinitely blessed, and desired to make one infinitely blessed. He was infinite Love, and being lovely in being so, would prepare for Himself a most lovely object. Having studied from all Eternity, He saw none more lovely than the Image of His Love, His own Similitude. O Dignity unmeasurable! O exaltation passing knowledge! O Joy unspeakable! Triumph, O my Soul, and rejoice for ever! I see that I am infinitely beloved. For *infinite Love hath exprest and pleased itself in creating an infinite object.* God is Love, and my Soul is Lovely! God is loving, and His Image amiable. O my Soul these are the foundations of an Eternal Friendship between God and Thee. He is infinitely prone to love, and thou art like Him. He is infinitely lovely and Thou art like Him. What can more agree than that which is infinitely lovely, and that which is infinitely prone to love! Where both are so lovely, and so prone to love, joys and affections will be excited between them! What infinite treasures will they be to each other! O my God Thou hast glorified Thyself, and Thy creature infinitely, in making Thine Image! That is fitted for the Throne of God. It is meet to be Thy companion! It is so sublime and wonderful and amiable, that all Angels and Men were created to admire it: As it was created to admire Thee, and to live in communion with Thee for ever."

"Miraculous are the effects of Divine Wisdom. He loveth every one, maketh every one infinitely happy: and is infinitely happy in every one. He giveth all the world to me, He giveth it to every one in giving it to all, and giveth it wholly to me in giving it to every one for every one's sake. He is infinitely happy in every one: as many times therefore as there are happy persons He is infinitely happy. Every one is infinitely happy in every one, every one therefore is as many times infinitely happy as there are happy persons. He is infinitely happy above all their happiness in comprehending all. And I, comprehending His and theirs, am Oh, how happy! Here is love! Here is a kingdom! Where all are knit in infinite unity. All are happy in each other. All are like Deities. Every one the end of all things, every one supreme, every one a treasure, and the joy of all, and every one most infinitely delighted in being so. All

things are ever joys for every one's sake, and infinitely richer to every one for the sake of all. The same thing is multiplied by being enjoyed. And He that is greatest is most my treasure. This is the effect of making Images. And by all their love is every Image infinitely exalted. Comprehending in his nature all Angels, all Cherubims, all Seraphims, all Worlds, all Creatures, and GOD over all Blessed for ever."

Belief in the dominance and immanence of the Oversoul leads both Emerson and Traherne to recognition of spiritual laws governing the Universe which are only spiritually perceived by the eyes of the inward man. And these perceptions of the spiritual man, to use St. Paul's metaphor, are the solid and eternal realities. Actual things are merely shadows of these ideal existences.

"We could easily show that the idea of Heaven and Earth in the Soul of Man, is more precious with God than the things themselves and more excellent in nature. Which because it will surprise you a little, I will. What would Heaven and Earth be worth, were there no spectator, no enjoyer? As much therefore as the end is better than the means, the thought of the World whereby it is enjoyed is better than the World. So is the idea of it in the Soul of Man, better than the World in the esteem of God: it being the end of the World, without which Heaven and Earth would be in vain. It is better to you, because by it you receive the World, and it is the tribute you pay. It more immediately beautifies and perfects your nature. How deformed would you be should all the World stand about you and you be idle: Were you able to create other worlds, God had rather you should think on this. For thereby you are united to Him. The sun in your eye is as much to you as the sun in the heavens. For by this the other is enjoyed. It would shine on all rivers, trees, and beasts in vain to you could you not think upon it. The sun in your understanding illuminates your soul, the sun in the heavens enlightens the hemisphere. The world within you is an offering returned, which is infinitely more acceptable to God Almighty, since it came from Him, that it might return unto Him. Wherein the mystery is great. For God hath made you able to create worlds in your own mind which are more precious unto Him than those which He created; and to give and offer up the world unto Him, which is very delightful in flowing from Him, but much more in returning to Him. Besides all which in its own nature also a Thought of the World, or the World in a Thought, is more excellent than the World, because it is spiritual and nearer unto God. The material world is dead and feeleth nothing, but this spiritual world, though it be invisible, hath all dimensions, and is a divine and living Being, the voluntary Act of an obedient Soul."

The infallible working of these inviolable spiritual laws leads, by consequence, both Emerson and Traherne to cheerful acceptance of the actualities that environ them. "Accept the place the Divine Providence has found for you," counsels Emerson; and Traherne, anticipating Pippa, writes: "This estate wherein I am placed is the best for me: tho' encompassed with difficulties, it is my duty to think so, and I cannot do otherwise. I cannot do otherwise without reproaching my Maker: that is, without suspecting, and in that offending this goodness and Wisdom."

In accordance with the dictates of these spiritual laws both men fashion the conduct of life. The prizes of the world—fortune, fame, dominance—are superseded by subtler, invisible possessions—the pearl of matchless lustre, the peace of God, Felicity. Every external object or possession one parts with in order to obtain this jewel of the soul. In words that call up the holy memory of George Fox, Traherne declares his resolve. His words seem quaint, so alien is their melody from the tumultuous janglings of contemporary ambitions.

"When I came into the country, and being seated among silent trees, and meads and hills, had all my time in mine own hands, I resolved to spend it all, whatever it cost me, in the search of happiness, and to satiate that burning thirst which Nature had enkindled in me from my youth. In which I was so resolute, that I chose rather to live upon ten pounds a year, and to go in leather clothes, and feed upon bread and water, so that I might have all my time clearly to myself, than to keep many thousands per annum in an estate of life where my time would be devoured in care and labour."

Felicity is not an individual or exclusive possession. It is one of those supernal goods of which Virgil discourses to Dante; their quantity increases through participation.

> "Tanto possiede più di ben ciascuno,
> E più di caritate arde in quel chiostro."

Hence the pursuit of happiness is strifeless. One is in no selfish competition or contention with his fellows. Indeed, strife and consequent wretchedness arise largely from the pursuit of lower and mean unworthy ends. Traherne speaks like the Nazarene Poet or His disciples in describing a righteous life:

"He conceived it his duty and much delighted in the obligation, that he was to treat every man in the whole world as representative of mankind, and that he was to meet in him, and to pay unto him all the love of God, Angels and Men. He thought that he was to treat every man in the person of Christ. He generally held, that whosoever would enjoy the happiness of Paradise must put on the

charity of Paradise. And that nothing was his Felicity but his Duty. He called his house the house of Paradise: not only because it was the place wherein he enjoyed the whole world, but because it was every one's house in the whole world. For observing the methods and studying the nature of charity in Paradise, he found that all men would be brothers and sisters throughout the whole world, and ever-more love one another as their own selves, though they had never seen each other before. From whence it would proceed that every man approaching him, would be as welcome as an Angel, and the coming of a stranger as delightful as the Sun; all things in his house being as much the foreigner's as they were his own: Especially if he could infuse any knowledge or grace into him."

Traherne's teachings, like those of many saints and sages, have been misunderstood, and he has been accused of finding selfish peace in isolation. That accusation proceeds from blind ignorance. Traherne is not a frenzied philanthropist, nor is he a false pietist safe in isolation from his fellows. He brings an alchemical secret to alleviate the woes of the multitude. And the secret with which he comes as physician into the general Bedlam of the world has already been told. "All's right with the world"; it is only the minds of men that have gone wrong, making false images and illusions. His remedy "has nothing to recommend it to the pruriency of curious ears." He proposes no reform of politics, he discusses no doctrine or institution of the church; he satirises no marriage customs; he weeps over no penal or industrial conditions. All these are tasks too trivial for his dauntless, titanic valor. His task is less elaborate in plan, but it is arduous of execution—to transform the human mind. With God he looks, unperturbed, into the Hell of the human heart, and declares that joy may be made to issue from all the sin and sorrow of Hell. "He thought within himself that this world was far better than Paradise had men eyes to see its glory, and their advantages. For the very miseries and sins and offences that are in it are the materials of his joy and triumph and glory. So that he is to learn a diviner art that will now be happy, and that is like a royal chemist to reign among poisons, to turn scorpions into fishes, weeds into flowers, bruises into ornaments, poisons into cordials. And he that cannot learn this art, of extracting good out of evil, is to be accounted nothing. Heretofore, to enjoy beauties, and be grateful for benefits was all the art that was required to felicity, but now a man must, like a God, bring Light out of Darkness, and order out of confusion. Which we are taught to do by His wisdom, that ruleth in the midst of storm and tempests."

C.

THE THEOSOPHICAL SOCIETY.*

WHEN we were in search of a suitable theme for the lecture on the occasion of our Convention, a good friend suggested that it might be well to take as subject "The Theosophical Society"; to try to show its aims and nature, and, perhaps, to remove some of the misconception and hostility with which it is so often regarded. The suggestion commended itself, and was accepted. Therefore I shall endeavor to tell a simple tale of the character and work of The Theosophical Society.

For close on a quarter of a century, for four and twenty years, to be exact, The Theosophical Society has been the most inportant, the most vital and inspiring element in my own life, and, I think I may add, in the lives of most of my closest friends. And these friends have been people of widely varied character, temperament, national and hereditary culture and experience. Take, for example, a Committee for Theosophical purposes, to which I have the honor to belong. One member is a Norwegian soldier of distinction, another member is a German publisher, a third an English physician, a fourth an American scientist, and so on with the others. The members of the Committee are persons of clearly defined type and culture; of widely differing experience and knowledge, and at the same time they work together in perfect unity of heart. This unity in diversity is characteristic of The Theosophical Society, and would in itself be a sufficiently marked fact to claim our interest and attention.

It was not, however, the eclectic character of the Society which first attracted me to it; and I think this is true also of my friends and fellow-workers. We held a meeting last night, at which the general topic was: "Why I joined The Theosophical Society," and perhaps I may be permitted to generalize from a number of answers which were then given to the question.

I think we were all drawn to The Theosophical Society—in my own case it was certainly so—because it offered us a view of spiritual life which was intelligible, acceptable to the intellect, in no way at variance with sound and vigorous analytical thought. Most of us, most of those who last night told why they had joined The Theosophical Society, had already gained some certainty as to the reality of spiritual life. We had verified that reality in some degree; we had a basis of personal experience to build on. But we found

* An Address delivered at the Annual Convention of the Theosophical Society in New York, on April 25, 1909, by Mr. Charles Johnston.

ourselves in a position which, at that time—I am speaking of a period between twenty and thirty years ago—was almost universal. We found our spiritual life in almost complete discord with our intellectual life. The spirit warring against the mind, and the mind warring against the spirit.

Many of my auditors may remember the fierce attacks which were made on Charles Darwin, a generation ago. For the first few years after the appearance of *The Origin of Species,* in 1859, Darwin was almost ignored by the general public. Then he came suddenly into view, and became the target of abuse which was unmeasured and sometimes ferocious. He was branded as an Anti-Christ by many people, who believed themselves to be good Christians and guardians of public morals and sound religious thought. This attack on Darwin was only a single instance of something which has been almost characteristic of the thought of our Western world —the idea that there is a necessary antagonism between Religion and Science. That sentence is almost the title of a famous book, and it represents the attitude of many famous books, throughout many centuries of the history of Christendom. There has been, on the one hand, a real religious experience, firmly based, and repeatedly verified. There has been, on the other hand, a strong intellectual life, recognised by those who possess it as something sterling, vital, indispensable. And whenever these two forces have come together, it has seemed that they were in necessary conflict; that no reconciliation between them was possible.

Here, then, was the first boon which attracted us to The Theosophical Society. We saw the possibility of a reconciliation between the soul and the mind, between our religion and our science. We had, on the one hand, the soul, known to us through religious experience. We had, on the other hand, the doctrine of Evolution, supposed then to be fatal to all belief in the soul. The new ideas with which we came in contact, in The Theosophical Society, showed us the possibility of a complete reconciliation between the soul and evolution. That reconciliation lay in the idea of the evolution of the soul.

We were shown a view of the soul's growth and progression, through many stages and many experiences, in a development as gradual, as ordered, as that of organic life; through an unfolding of powers and perceptions as natural and wonderful as the unfolding of the plant from the seed, the leaf and flower from the bud. And we gained the idea that all experience, as we saw it about us, was indeed the expression of the evolution of the soul, the gradual unfolding of its perception and powers.

So with the antagonism between Spirit and Matter, which has kept the Spiritualist and the Materialist in hostile camps, constantly

under arms, for so many centuries. We came to see, as we made ourselves familiar with the ideas we found in The Theosophical Society, that here, too, reconciliation was possible; that Matter and Spirit were not in antagonism, any more than the two poles of a magnet are in antagonism; that, indeed, spirit and matter are but the two poles of the one Being—different aspects of the same thing, which, as Force takes the aspect of Spirit, and as Form takes the aspect of Matter.

In this and kindred ways, the great reconciliation was brought about for us. We were able to keep our spiritual experience, our verified knowledge of the soul and its reality. At the same time we were able to keep our intellectual life, with its honesty, its clearness, its analytical sincerity. And we were able to bring the two together, with no dread of clash or discord, but rather with the confident hope of finding them in perfect harmony, clarifying and upholding each other.

This, I believe, was the first great boon, the strongest force which drew us to The Theosophical Society. We found ourselves in possession of an intelligible view of spiritual life, something which rang true both to the soul and the intellect, and bridged for us the chasm between religion and science.

Then we came to a further reward. Gaining thus a clearer understanding of our own spiritual experience, we became better able to understand the spiritual experience of others—and not only of those of our own type and time, but also of those belonging to widely different ages, and races and climes. We were enabled to see that the spiritual experience of others was of like nature with our own; and this as well in the case of the ancient sages who inspired the Upanishads, the Buddhists of Burma and Japan, the Maoris of the Southern Sea, as in the case of Christian mystics like Saint Francis or the author of the *Imitation.*

In all these religious records, in all these records of spiritual experience, we were taught to see at once a unity and a diversity. In expression, in form and coloring they were, perhaps, as different as possible. Yet the reality, the experience underlying them and giving them life and inspiration, was in essence the same; we could understand and accept it in the light of our own experience.

From this secured foothold, we advanced to two new conquests. First, as we came to see, in the life of those around us, the expression of spiritual forces, the unfolding life of the soul; all life became for us not only infinitely more real and valuable, but also in the sheer intellectual sense infinitely more interesting. Let me illustrate this by a simile. We can well understand that, to a master of botany, such a collection of dried plants as one sees in a botanical museum may be profoundly interesting. As he turns over page after

page of well-pressed specimens, gathered, perhaps, from many lands, he experiences a very real measure of joy. But his pleasure cannot be compared with that of another, equally skilled, who is at the same time a good gardener, and under whose eyes a large collection of plants are actually growing, set in the warm earth, and bathed in living air and sunshine. What delight is his, as he watches the green shoots piercing the earth, the varied growth of stem and branch, the endlessly beautiful unfolding of leaf and bud, in their charm of form and line and color, and finally the perfected miracle of flower and fruit.

With such a living joy we found ourselves rewarded, when we came to understand the life of those around as being indeed the life and unfolding of the soul, in its endless variety, its infinite progression. Life became far more vital, more absorbing, fuller of delight, and, in the sheer intellectual sense, infinitely more interesting.

We found another truth along this path, and one, perhaps, of even greater value. As we came to see in the infinitely varied life about us, the expression of the soul and its endless progression and unfolding, we were impressed with the unity of the soul's life; we were not less impressed by its diversity. Seeing in the varied life about us the expression of the soul's nature and power, we came to recognise the great truth that the very diversity in that life is the expression of an inherent quality of the soul. The experience of each, the life of each, is in some sense peculiar and individual. It has never been precisely anticipated. It will never be exactly repeated. Each life is in some degree a new revealing of the soul. There is for each a certain revelation, an inspiration never before vouchsafed to any human being, never to be revealed again to any other in exactly the same way. This very diversity, therefore, far from being harmful and to be reprobated, is a sacred thing, a precious possession. The spiritual life of each and every one is a holy thing, not to be criticised, not to be condemned, but rather to be reverenced and prized. There is a diversity of gifts, but the same spirit. Therefore we found our way, or perhaps it would be truer to say we were shown the way, to a deep reverence for liberty of thought, for freedom of spiritual life. We were taught to esteem diversity of religious experience, not as an injury, but rather as a treasure. And this principle we were able to apply to the varied expressions of spiritual experience in the world's religions. We learned to see in them all a many-sided expression of the life of the soul.

In this attitude toward the world's religions, we found ourselves in a position somewhat different from that of the professional students of the world's religions. It is, perhaps, true of a good many Orientalists that their attitude towards the ancient faiths to the study of which they devote their lives is somewhat superficial, some-

times almost flippant. They study these old religions. They do not believe in them. This is not because they do not love them, for they do; have, in fact, devoted their lives to this study, just because they do love them. The reason is, rather, because they did not learn the secret of The Theosophical Society, and so did not learn to look on these old faiths as records of spiritual experience, none the less real and vital, because they differ so widely in expression from the records which are closer to us in clime and time.

If the Church, as a whole, can be said to have an official opinion, it is rather in favor of the validity of these ancient religious documents. I had the honor of discussing this question with a distinguished Churchman, an Archbishop of the Roman Catholic Church. He quoted to me the view of Thomas Aquinas, who, speaking of an Indian in his far-off forests seeking in all ways to fulfil the law of righteousness as he found it in his heart, declared that if Christian baptism were necessary for the salvation of such a one, God would send an angel from heaven to baptise him.

The worthy Archbishop also declared, and with all sincerity and seriousness, that he hoped to meet Plato in heaven, and not only Plato, but all who, like him, had sought to fulfil the law of righteousness. This view, based on that of Thomas Aquinas, recognizes the validity and oneness of spiritual experience under forms very different from that which is closest to ourselves; and it is probable that the Angelic Doctor was consciously following St. Paul, who puts forward the same view, at the beginning of the Epistle to the Romans.

We came, therefore, to hold that the spiritual experience of each and everyone is holy; a sacred thing, to be reverenced, and at the same time a thing to be prized for its very diversity from our own experience. Here again we may use an illustration. If we study good poetry—the poems, let us say, of Keats, Shelley, Byron, Coleridge and Wordsworth,—we shall find two things. First, there is in them all the underlying unity; they are all poetry, and therefore of kindred nature. But they are also markedly diverse; so different that one who has learnt their ring and rhythm can tell a single line of any one of them, even if it be taken from a poem he may never have read. So perfect is their individuality of expression, and this, though they lived in the same land, at the same time, in the same moral and intellectual atmosphere. Yet it is their very diversity which is the source of our never-ending delight.

The same thing is true of the diversity of spiritual experience. We learned first to hold it sacred, to reverence it as a revelation of the soul. Then we learned to delight in it, and to find not only delight but a great and growing reward.

For just because this diverse experience about us was an expression of the same soul which we found within ourselves, for that very reason it revealed to us new aspects of the soul, of its nature and riches, which had not yet, perhaps, been revealed directly to ourselves, but which we were thus able to realise and apprehend in the lives of others. We learned to supplement our own spiritual experience by that of others, to add to our own riches the riches of the experience of others, and thus, by extending a genuine and understanding sympathy to them, to find ourselves at once related and enriched. Here, again, was an immense gain.

There was more in the matter than this, however, great gain as this undoubtedly was. For, as we came to see in all life the expression and unfolding of the soul, so we came to recognise in all good works the effort of the soul to unfold itself, to express its nature and life. Whether it was the research of some cloistered astronomer, seeking among unthinkably distant stars to find unity of substance and unity of law, or, on the other hand, the benign work of a devotee, trying to secure warm clothing and food for the friendless children of the streets, we learned to see in both these poles of human thought and work, and in every one of the endlessly varied activities which lay between these poles, the working of the soul, the same soul which we found in ourselves; and therefore we became able, not only to sympathise with these diverse activities, but also to co-operate with them.

We were drawn to take a part in every good work, not for our own sakes or for the development and enrichment of ourselves which such participation always brings, not even for the sake of those who were engaged in the work, or for whose benefit the work was intended, but rather for the sake of the primal soul, in them and in ourselves, which was seeking thus to express itself, to bear much fruit.

Thus did all good works, from the starry contemplation of the astronomer to the simplest charitable act, take a new complexion, becoming a part of a splendid unfolding, the soul made manifest in action. As we learned to share, and, so far as might be, to further and forward these energies, we became sharers in the work of the soul, and in its rich, inexhaustible life.

Then another beneficent law came into force. The branches of the vine bear fruit. The branches are fed and stimulated through the root. But at the same time the branches in their turn feed the root. Spreading delicate leaves, set with breathing pores, in the air and the sunshine, they separate from the air an invisible store of food which is carried inward, and meets the store of nourishment carried upward in solution from the root, which in like manner draws

supplies from the liquids in the soil. So root and branch nourish and support each other. It is the same with faith and works.

This is one of the reconciliations we were led to, by our experience and study in The Theosophical Society. We had been familiar with that old feud between Faith and Works which echoes through the Epistles. We found exactly the same feud in far older India. But we awoke to the fact that there is no more real antagonism between faith and works than there is between religion and science, or between spirit and matter. The two are but two aspects of the same thing, of the same soul. Works are the soul in action. Faith is the soul in contemplation.

More truly, perhaps, faith and works are complementary modes of the soul, each of which enriches the other. We found this to be so in our spiritual experience. For, just as, having gained some insight into the life and work of others, as being an expression of the soul which we already knew in ourselves, we were able to sympathise and work with them, perhaps even aiding the soul to express itself through them, so, in proportion as we did this, in proportion to our effective work and aid and service, we found a benign reaction upon ourselves, an enrichment of our own spiritual consciousness, a strengthening and clarifying of our faith.

And according as was the measure of our effective aid and service, so was the measure of our enrichment and reward. If we had bent all our energies in one direction, seeking to co-operate in one form of work and one alone, we found our spiritual consciousness deepened and strengthened in one realm, one direction. If, on the other hand, we had tried to lend aid and effective service in many fields, to blend our effort and force with those of many others, of differing type and genius and bent, then we found ourselves repaid with a corresponding richness and breadth of spiritual consciousness; a deepening, broadening and enriching of our interior life in many ways. We were rewarded with an unfolding of spiritual vision, in proportion to our effectual work for others.

The reciprocal law came once more into force. This added insight and vision, this broadened and deepened spiritual consciousness enabled us to render more effectual help, to offer more fruitful service. It enabled us at the same time to lift a heavy weight from the heart.

Pain and sorrow and affliction are heavy and real burdens. We find it very hard to bear them, and they cast a dark shadow on our lives. But far harder to bear than our pain and sorrow and affliction are the pain and sorrow and affliction of others. Here is something to wring the heart with almost intolerable anguish.

This heavy burden we were now enabled in some degree to lift. For we could see, first in our own lives, and then in the lives of

others, that pain and sorrow and privation were not mere calamities, workings of the adversity of mankind, but rather that they were the work of the soul itself, seeking thereby to gain some fine quality of endurance, of patience, of purity. These also were fruits of the soul. So we learned to regard death but as an expression of life; sorrow, as joy in the making.

Thus we grew able, in however humble a degree, to gain a vision of the soul and its marvelous and mysterious works; we were able, perhaps, to see a little deeper into the darkness of the universe, to divine the august figures that move beyond the veil of that darkness. Life, for us, gained in depth, in richness, in interest, in holiness. Day after day became a living miracle.

Something like this, I think, we all found in The Theosophical Society. First, an intelligible account of spiritual life, enabling us to reconcile soul and mind. Then, the realisation of the kinship of all spiritual experience, finding in our own experience a clue to the spiritual life of others, however far removed from us in race and time and clime. From this, a reverence for the soul's work in each, a realisation of the sacredness of spiritual experience, of the supreme obligation of religious liberty. With this reverent sympathy, a desire to co-operate, to aid the expression of the soul, in all good works of whatever kind. And with effective co-operation a deepened and enriched spiritual consciousness in ourselves, a further vision of the divinity of life.

These are very simple principles, and such, I think, as may commend themselves to all who come in contact with them. The principles of The Theosophical Society are, in fact, quite simple, and they have commended themselves to many of us, as worthy of a lifelong devotion and obedience.

Why, then, has The Theosophical Society met so much opposition, hostility, misrepresentation? If its principles be so simple and worthy of acceptance, why has it not been widely and universally accepted?

The question is one of high interest, and I believe the answer to it would be of equal interest and of lasting value; and I should endeavor to give such an answer, did time permit. But the time allotted to me is already spent, and I must leave this question for the present unanswered.

Those who have so kindly and courteously listened to what I have had to say, can, however, no longer plead for themselves that the principles of The Theosophical Society are obscure, or remote, or inimical. With this result, I am well content, and there remains for me only the pleasant duty of thanking my hearers for their courteous attention.

CHARLES JOHNSTON.

THE RELIGIOUS ORDERS.

I.

THERE is an interesting and curious phase of human nature which has its expression in the desire to do the other thing, whatever that may be. There has never been a school of art which did not have its detractors; no poet has lived whose writings were not bitterly criticized, while we are all familiar with the musician who states with great and unnecessary emphasis that Wagner is a mere producer of unpleasant noise. But this phase of human nature has one expression which is worthy of study. At all times, and in all races, there have been a certain number of persons who ran counter to the common love of a rich human experience and who set themselves apart for a cenobitic existence—a dwelling alone in a cave or cell. Monasticism is one of the oldest of human institutions and belongs to all religions and to all climes. From the early days of Egyptian civilization on the Nile, or among the ancient Chaldeans, in remote Indian times, in China, in Japan, there have always been some among the general run of people who wished to eschew ordinary life and retire from the world into some kind of a retreat.

The inner impulse leading to this sort of life was probably various, but most often had a religious basis. It was thought, and is still thought by many, that it is possible to give oneself over more completely to religious devotion and training by living away from mankind; so a place of more or less complete retirement was sought and occupied. Sometimes this isolation was absolute, but more frequently man desired companionship even in his retirement, so that monasteries and other religious establishments were founded from time to time.

Like all other human activities, this one has felt the influence of cyclic law, and we find certain times during the past when vast numbers of men and women sought such a life, while at other times, such as the present, the demand for complete religious retirement slackens perceptibly, and most persons believe that it is just as possible to be devoutly religious in a crowd as in the seclusion of a mountain retreat. The desire for a cenobitic life found expression very early among the primitive Christians, Antony retiring to the Egyptian Thebaid in A. D. 312; but the real founder of Christian monasticism was Pachomius, an Egyptian, who founded the first definite cenobitic order in the beginning of the Fourth

Century, at Tabennæ, an island in the Nile in upper Egypt. Fifty years after he died he had 50,000 followers, who were gathered around eight large monasteries. Not very much is known of his rule save that it is said to have been dictated to him by an angel. The monks ate in silence, spent many hours in religious devotions and were required to occupy themselves with useful labor during the rest of their day. All subsequent rules were based more or less on that of Pachomius.

In the West monasticism owes its origin to St. Benedict who is still considered among the very foremost of founders of great religious orders, and who is called the Patriarch of Western monks. He is the subject of this study. Before taking up his life, however, a brief survey of monasticism may be worth while, at least so far as Europe is concerned, for it has exercised a very potent influence upon the history of the last 1,500 years. St. Benedict founded his order in the very early part of the Sixth Century and it had an almost miraculously rapid growth over the whole of Europe. In 1415 it was stated at the Council of Constance that there were then more than 15,000 monasteries. What this means may be appreciated by a brief description of a typical establishment. Unfortunately no perfect example of a Benedictine Monastery survives; although Westminster Abbey, so far as it goes, is an admirable reproduction. One and all they have succumbed to the stern hand of time, but they have been carefully studied through their ruins, and not so very long ago a detailed plan of the famous Monastery of St. Gall was discovered and enabled the authorities entirely to reconstruct a typical institution.

The establishment had to conform to certain rigorous requirements. It had to meet the exigencies of the rule of the order itself, which explains why a Benedictine monastery differs from a Carthusian or Franciscan building. Then it had to be self-contained; to provide for all the usual activities of a collection of human beings, for the different arts and trades and handicrafts, for the production of food and clothing. Finally it had to be a fortress, secure from the attacks of the countless enemies which in those old days might assail it. On account of these requirements, the character of these old establishments was rigidly fixed and in the process of time became conventionalized, so that long after the rule of the order itself was changed, and they all did change with the lapse of years, and long after differences in the methods of warfare made the old fortress style of architecture cumbersome and unnecessary, the monks still continued to build after the original pattern in a fine disregard of modern conditions. I have no doubt that if left to themselves now a group of modern monks would much prefer to

reproduce some famous abbey of olden times for their present dwelling, rather than conform to the more recent rules of structural convenience.

I should like to reproduce the ground plan of a typical establishment, but it would be out of place in a magazine article. By the end of the Ninth Century a good monastery would contain in addition to Church: chapel, cloister, chapter-house, dormitory, refectory, kitchen, library, sacristy and vestry, infirmary, school, guest house for the rich, another for the poor and a separate one for visiting monks; they had every necessary kind of menial office, mill, factory, work shops for smiths, tanners, shoemakers, potters, etc.; lime-kiln, stables and cow sheds, pig-sties, sheepfolds, gardens, servants' and workmens' sleeping rooms, hen and duck houses, garden, cemetery, bakehouse, brewhouse and baths. These buildings were grouped around the Church and often covered many acres of ground, the religious buildings to the East and North and the secular to the South and West. Around all were the walls and fortifications. A perfect establishment would contain two diminutive convents, one for novices and one for sick monks.

It is evident from the elaborateness of all this that they were rich and important and must have occupied a leading place in education, agriculture and industry and have had a powerful and beneficial influence. In 1245 the monastery of Chiguy lodged Pope Innocent IV, twelve cardinals, a patriarch, three archbishops, the two generals of the Carthusians and Cistercians, the King of France (St. Louis) and three of his sons, the Queen Mother, Baldwin, Count of Flanders and Emperor of Constantinople, the Duke of Burgundy, six lords, all at the same time with all their suits and followers, and did it without disturbing the monks who inhabited the buildings, some 400 in number. This gives us an idea of the size of such an establishment. The Church of Chiguy was an eighth of a mile long.

If we were asked how many religious orders there were, and answered without much reflection, I suppose we should say that there must be ten or twelve, perhaps more. As a matter of fact there have been founded since early times 193 recognized orders. Most of them were reform movements rising out of the laxity of their predecessors. The history of all such movements is about the same. After the enthusiasm of the founder and his immediate personal followers had evaporated, the strictness of the original rule would be abrogated, sometimes officially, but more often by disuetude; then the wealth which poured into the monasteries would have its blighting influence, the monks would get slack, they would cease from their religious observances, would acquire habits of

ease and sloth, and finally scandals would arise and the reputation of the monastery depart, and shortly afterwards its prosperity would inevitably follow.

Such was the history of the Benedictines. The demoralization in the order had reached such a point at the beginning of the Tenth Century that William, Duke of Auvergne, prompted by piety and zeal, started a reform movement, and finding a worthy helper in the famous Bishop Odo, made him abbot of Chiguy, where a new and very rigid rule was put in force. The Cluniac movement, as it was called, attracted great attention. Thousands of Benedictine monks flocked to the new standard, and in less than two hundred years, over two thousand monasteries looked upon Chiguy as its superior.

The next great revival was the Cistercian, which was founded in the last years of the Eleventh Century by an Englishman named Stephen Harding, a native of Dorsetshire. This movement owes its name to Citeaux, a village between Burgundy and Champagne, and its rapid growth and wide celebrity to the enthusiastic piety of St. Bernard, abbot of the far-famed Abbey of Clairvaux. The rigid abnegation of this order extended to the point of selecting remote, savage and dismal swamps and deserts for their dwelling places. The more hopeless a spot appeared the more it appealed to their austere spirit. St. Bernard and his followers settled in a dreary solitude so utterly barren that they were reduced to live on beech leaves. It was called the Valley of Wormwood and was infamous as a den of robbers. Under the untiring labors of the monks it soon became so rich and productive that its name was changed to the Bright Valley. Of St. Bernard we shall hear more anon.

Following the Cistercians came the Carthusians, founded by St. Bruno in 1084. This order is especially famous for the strictness of its rule, demanding a completely solitary as well as a cenobitic life. The headquarters of the order was until very recent years at Chartreuse and the little individual cells of the monks may still be seen there with all their curious and involved doorways and panelled openings, so that food could be passed to the occupant without his seeing or being seen. This order has a sad fame as the makers of the well known cordials, green and yellow chartreuse.

The Thirteenth Century was prolific in new orders and saw the rise of several of the most famous religious establishments which have survived. The Carmelite, which really dates back to the previous century, was founded by Berthold of Calabria on Mount Carmel, about 1180. St. Theresa is the great light of this order. St. Francis of Assisi and St. Dominic founded the two great orders which bear their names during the early years of the Thir-

teenth Century, but neither lived to realize the magnitude of the institutions for which they were responsible. It may be interesting to note in passing that the members of these three orders were known as the mendicant or preaching friars, the Dominicans wearing the black robe, the Franciscans the gray robe and the Carmelites the white robe; these colors still being the distinguishing marks of the dress of their respective members to this day.

The next great reform movement which resulted in the founding of a new order took place several centuries later. It was not until the fiery and exhalted spirit of Ignatius Loyola, chaffing under the laxity and abuses in the Church, founded the world-famous Society of Jesus, that we meet with a movement worthy of special notice in this brief sketch; and with this order we come to the end of the better known and more influential religious institutions of a cenobitic character.

Of the great power and immense influence wielded by these several orders we shall speak more in detail as we take them up one by one, but of the general character of this power we may get some little conception from the fact that for several hundred years the papacy itself was within the gift and at the disposition of one or another of them; they successively controlled the College of Cardinals; they held within their grasp all the immense machinery of the Inquisition; they performed the great bulk of all the missionary work of the Church; they furnished advisors and spiritual confessors to most of the monarchs of Europe; they often controlled finance, trade, and the learned professions; the great Councils of the Church were swayed one way or another by the machinations of whichever of them happened to be in power at the moment; in fact their influence was felt in every walk of life, so that for seven or eight hundred years they may be said to have been one of the most potent influences in Europe, second only to the Church itself. And all this started through the devotion and practical ability of an obscure and unknown monk who was born at Nursia, a small town in central Italy, in the year 480 A. D.

St. Benedict.

What is the quality in human nature which makes one man a leader and another merely an example? Why should multitudes follow in one case and be content to stand by and admire in another? Why should St. Benedict be the founder of the monastic system and have millions of devoted disciples, while St. Augustine, who was at least St. Benedict's peer in holiness and much his superior in intelligence, be compelled to accept his meed of admiration from our heads and not from our hearts? Have we, perhaps, an answer to

our question in the phrasing of this last sentence? Is it perhaps because one did appeal to the hearts of men and the other to their heads? Is leadership a quality of the heart? It may well be so, for it offers an explanation of the remarkable difference between the two men.

We see countless instances of the same thing throughout all history. St. John of the Cross was in every way the equal of St. Ignatius. They lived at the same time, in the same country, led the same kind of life and had much the same education; yet the first remains in our minds as the writer of one or two very mystical books, while the other is still the almost worshipped founder of the greatest of modern religious associations. It is idle to say that some of these great characters tried to found institutions and that the others did not want to do so, for even the greatest among the former often had to be forced reluctantly into the responsibilities of leadership and became the heads of the systems bearing their names because the urgency of those who flocked to them was too great to be withstood. Nor does it seem adequate to state that certain of the saints happened to live at an hour when the time was ripe for the gathering together of a following, when there were men of the type to follow; for examples of these two types of saints often lived at the same time, as in the case of St. John of the Cross and St. Ignatius.

Nor again is it because the man of one type made an appeal and the other did not. St. Augustine's *Confessions* is acknowledged to be one of the great books of the world and has been read by all Christian peoples for over a thousand years. There is no lack of appeal, of drawing power, of influence about St. Augustine. He is unquestionably one of the great ones of the earth, certainly of the Christian era, and had the power to strike clear notes which echo in the hearts of men of all ages and all races. So it is with many others who have devoted themselves to a religious life, but have left no obvious traces of their existence save occasional written records of their inner experiences.

Our only source of information concerning St. Benedict is the sketch left by Gregory the Great. Gregory was born about the time Benedict died so that while he had no personal experience of the Saint, he had first hand evidence and tells us the names of the four friends and associates of Benedict's from whom he learned the details which he relates. These are meagre enough, and are so interwoven with legend and miracle that at this late date it is impossible to separate the real grain from the chaff. We shall therefore give an abstract of all Gregory says and let each reader select what he personally chooses to believe.

Benedict is said to have been a scion of an old and famous Italian family, the Ancinii, but this is doubtful, and the fact that it rests upon the authority of Gregory who was himself an Ancinii, and that everyone was anxious to claim the credit for being of the same blood makes it highly probable that his real origin was unknown. As a youth he was sent by his family to Rome to be educated, but he found the atmosphere of the capital intolerable; which is not surprising, for it was only a few years after the fall of the last Roman Emperor (Romulus Augustulus, 476), and everything was in a state of the utmost confusion. Crime and all kinds of vice and corruption were rampant, and this being contrary to the natural instincts of Benedict, he fled secretly from there when still a youth, seeking a refuge among some simple peasants at a little village on the river Anio, East of Rome. His nurse was said to have accompanied him and the first miracle ever wrought by the Saint was when he put together the broken halves of a sieve which had been loaned to his nurse by a neighbor.

He lived for some while in the village of Enfide, spending his time in the Church in profound religious devotions, and he soon acquired such a reputation for holiness that it became embarrassing and he determined to flee again still further into the wilderness. Leaving his nurse behind he followed the bed of the Anio, back and up into the Sabine mountains, until, weary from his long journey and from lack of food he was fortunate enough to meet a monk named Romanus, head of an adjoining abbey. This good man, a Saint in his own right, was so impressed by the sincere piety and intelligence of Benedict that he reluctantly consented to show him a cavern in a rocky and almost inaccessible gorge where he could make his home without fear of interruption to his solitude. He further promised to send Benedict food at regular intervals, and as it could be let down by a rope from the top of a cliff and so save a walk of many miles around to the mouth of the gorge, this primitive method of supplying the Saint with the necessities of life was followed for several years.

Several miracles are related of Benedict at this time. The devil tried to break the rope which gave him his food but was cleverly circumvented by the Saint, just how is not told. Foiled in this his next effort was to bring from Rome a beautiful woman whom Benedict had known there and it was not until the Saint had thrown off his cloths and rolled himself in the thickest briars he could find that he overcame his natural instincts and was able to send the woman about her business. Then the devil tried a still cleverer scheme. He prevailed upon some wicked monks in the neighborhood to offer to make Benedict their prior. Benedict refused for a long time, but

finally worn out by their importunities, he consented, only warning them that the strictness of the rule which he would enforce would soon turn their desire to have him into a great wish to be rid of him. And so it turned out. Finding that he would tolerate none of the laxity to which they had grown accustomed, they finally determined to give him poison. As Benedict raised the cup to his lips, it burst asunder with a loud noise, and his life was saved. He told the monks what he thought of them and returned to his cave in the gorge.

With the passing of years his reputation for wisdom and superior holiness continued to spread. Not only would the neighboring peasants come to consult him about their petty troubles, but great patricians and dignitaries travelled from Rome itself in order to see so great a saint. Followers gradually gathered around until all the surrounding cloisters and monasteries were filled to overflowing and new ones had to be built. These collections of monks insisted that he supervise their exercises and rule over them, so that imperceptibly he became the center and supreme authority of a large number of men. So great was his reputation that some of the noble families of Rome sent their sons to be brought up under his care and guidance. One of these, who came to him when only a boy of ten or twelve, was the celebrated St. Maur, who succeeded Benedict as the head of the order upon the latter's death.

Naturally such fame and such success had its detractors and Benedict had to suffer many indignities and much actual violence from a neighboring noble, who seemed to bear him an inexplicable hatred. There was another attempt to poison him, foiled like the first, and after many other annoyances, this noble finally hired seven women to undress and disport themselves in the monastery garden where Benedict was by this time living. The Saint's previous experience with the briars had made him impervious to such temptations, but fearing for his monks, he determined that he would no longer stand the insults and persecutions of his enemy, but would gather together the flower of his flock and depart to some other refuge. This he proceeded to do and as he was leaving, his enemy, hearing of his departure, went out on a balcony to gloat over his victory when the balcony broke, hurling him to instant death. Some of the monks who had been left behind, hastened after Benedict to tell him the good news, but the Saint only reprimanded the monks for rejoicing over the death of anyone, particularly one so evil and so in need of time for repentance and absolution, and continued on his way.

He had spent thirty years on the Anio, but in no wise dismayed by the sad outcome of his work there, he travelled south to Mount

Cassino, an isolated hill near Garigliano, where, on a site previously occupied by a temple to Apollo, he settled his little company, building two oratories, one to St. John the Baptist and the other to St. Martin, whose wonderful work as a missionary in Gaul had already made him famous. Here he labored for another fourteen years, building monasteries and cloisters as the number of his followers increased. Here, too, he was joined by his twin sister St. Scolastica, for whom he always had the tenderest affection and who was superior of all the convents and houses for women. He only allowed himself the pleasure of seeing her once each year, and then only for a day, but they did not live very far apart and had frequent opportunities to send messages to each other.

The Saint passed the rest of his days without special adventure, busy with the growing responsibilities of the new order, busy putting the finishing touches upon the rule which has made him and his order so famous and which has served as the basis for the Rules of all other Western religious orders, busy with his share of menial labor which he exacted from every monk and from which he never spared himself. The miracles of this period of his career were almost all miracles of inspiration; of divine guidance in the government and control of his community; of help in the preparation of the written record of his Rule. There are several anecdotes told of his intuitive knowledge of all that went on around him, of his clairvoyance and clairaudience in finding out what ailed any of his monks, but there is no special point to any of them. One of the most touching is his foreknowledge of the death of his beloved Scolastica. It was near the time for his yearly visit, but he would not hasten the day, nor, when it came time for him to return would he linger a moment longer than usual, although he knew that he would not see his sister again. So the Lord sent a terrible storm which lasted three days and which made travelling impossible. During this time Scolastica died in his arms and he was able to perform the last sad offices. Three days later Benedict himself gave up the ghost, dying standing, and just after having taken communion.

There is, of course, no portrait of him, but tradition says that he was considerably above the usual height and of a strong and rugged physique, as, indeed, must have been the case, or he could not have stood the forty-five years of manual toil which the rules of his order exacted. While he could be stern when it was necessary to discipline a refractory monk, he was usually bubbling over with a good humored sweetness which endeared him to all who saw him. His serenity, patience, meekness and absolute self-control were only less famous than the severity of his self-discipline, the rigidity of his personal habits and the austerity of his life. He was

never known to break a rule. Of his intelligence it is hardly necessary to speak, for the work of his brain speaks for him. A man who could write a rule of life, in a little monastery in southern Italy, after a lifetime spent out of touch with the world, a rule which has survived 1,400 years and has served scores of millions of monks and nuns of all races and in all climes, need not have his ability commended.

Even while he lived, his fame had spread over all Italy, so that when Totila, king of the barbarians, made his triumphant march he stopped and visited St. Benedict at Mount Cassino. It is said that the Saint told him some plain truths and that he departed a saddened and wiser man. His Rule is so important in any general account of the religious associations that we shall have to devote a special paper to it and to the history of the Benedictine Order.

JOHN BLAKE.

(*To be continued.*)

"It is truly an occasion of rejoicing when the sons of men who are children of the same Father reach that position in their experience when they know that though intellectually we may have a varied language, the voice of the Spirit is a common voice understood inwardly by those that hear; that we have reached the point where terms and terminologies, where seas and sects, cannot divide the children who have been baptized with the Spirit and brought into closer and diviner relationship by virtue of their common service and common allegiance."

HENRY W. WILBUR.

At Winona Lake Conference.

THE RELIGION OF THE WILL.*

THE WILL IN THE SPIRIT.

I. Wisdom.

WE have considered the life of mankind in two ways. First, we have regarded the outward life of man, the life of the physical man, man the restless and inventive animal. Then we have tried to go inward, piercing beneath the surface to man invisible, to the mental and emotional life of man. We shall try to carry this inward movement a step farther, hoping thereby to disclose man the immortal.

Considering animal man, we found that, in common with other animals, and especially with those mammalians who most resemble him, he has two great groups of activities: is driven by two marked and dominating impulses. The first of these concerns his bodily sustenance. The search for food sends man forth from his snug lair every morning, and under this great primal impulse he is ceaselessly driven to roam abroad throughout the earth, perpetually conquering new realms, new worlds, new sources of food supply. One might well descant on the silent epic of the modern dinner table; its echoes of the seashore, or the deep, or, perchance, the estuary of some great river, or a mountain tarn, mutely issuing from the shelled oyster, the silver salmon or speckled trout; its songs of sunny France and tanned peasants and hillside vineyards, embottled, like genii of old, in the wine; its vision of far-distant prairie and upland mountain-side, embodied in mutton or veal; olives from the Riviera, where the waves are peacock blue; almonds, perchance, from Turkestan; grapes from Eastern Spain; truffles from Perigord; and a hundred dainties more; a brief epitome of human adventure and endeavor, upon the face of this marvellous earth, and to and fro upon the waters. All these wanderings, we saw, are the fruit of the ceaseless driving of a primal instinct, marvellous, inexplicable, the desire of life; and the desire of food, to the end that life may be lived. Here is the Will's driving-power in its first great field, and marvellous are the results of it, as we have in detail considered them.

This impulse, of itself, would be enough to keep all living things astir throughout the world, but for one generation only. After that, were this primal power unsupplemented, there would be swiftly descending silence and desolation; the shorter lived creatures pass-

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ing first, then the more enduring; until the earth was given up to ravens and elephants and tortoises; and, after the departure of these, to ancient trees, the wind still rustling through their tenantless branches; the tongued lightning still chipping their crests. So would come gradual and increasing desolation, as each kind laid itself to rest.

But there is that second instinct, race-perpetuation, supplementing in miraculous fashion the self-perpetuation of the search for food. And in virtue of this second impulse of the Will, working through animal man as through all the world of living things, the earth is ceaselessly replenished and subdued by the children of men.

A third manifestation of the Will in the body we also considered: that creative impulse which has led man to add in all directions to what nature had spontaneously done; so that man has made new animals and plants, or plants and animals with wholly new powers, such as nature never produced; many of them such as nature never could produce, or, having by accident produced, could never perpetuate.

Seeking to penetrate to man invisible, with his world of mind-images, his mental and emotional life, we discovered that, in virtue of this added realm of being, man has at once added wonderfully to his range of activities, and, at the same time, it must be said, has marvellously distorted, and very often degraded the energies of his natural life. We have already listed the indictment against him, and need not here repeat it.

Further, very largely through the power of his world of mind-images, his mental and emotional world, man, as we saw, has built up all kinds of relations, over and above those of simple animal life. These relations we considered, under the general name of Society, and we also tried to learn whither they lead us, and under what impulsion.

Singularly complicated, at once marvellously rich and fantastically shot with perverse impulses, we found man's emotional and mental life to be. A new world; not merely an imaged copy of the outer world as seen through man's senses, but a world touched and illumined whether with radiance or lurid glow; a world throbbing, dilating, driving, dominating the personal being of all of us, and forming the great realm in which most of us live the larger part of our lives, whether we wake or sleep; perhaps, whether we live or die.

We shall now seek to survey and discover, in this mental-emotional world; if haply we may win the heart of its mystery, and learn something of the whence and whither of those forces which make it so much more than a mere photographic copy of the outer

world. We shall try to catch the magical forces at work, and learn from them the name of the magician who set them going.

First, as to man's mental life. We saw that it had its origin, so far as we were able to discern it, in the power to form mind-images in the field of the inner consciousness; and, having formed them, to regard them, examine them, and observe them, as a new world of objects, added to, and in many ways like, the outer world of tangible things, trees and rocks and people and living beings of every kind.

Moreover, as we saw, we can not only paint these mind-pictures and admire them in the field of consciousness; we can do with them things which we have never been able to do with the first world, the world of external things. We took as an illustration a basket of apples, red, brown, yellow and green. And we saw that we could take the natural apples, and set them in a row on the table; and that we could make a corresponding image in the mind, a like row of apples, red and brown and yellow and green, which we could now contemplate as a second reality, in many ways like the first. But we could further take these mind-images of apples and lay them one on the other, so that all should be in the same place at once, a thing that never happens to natural apples. And thereby we were able to form an apple, at once red and green and brown and yellow; each of these, and all these, at the same time. Thus we got a new apple in the mind, which was each apple and all apples, a generalised apple, at once like and unlike any apple in the outer world; like it, in having the same particular form; unlike it, in having at the same time a general or universal form, embodying in itself all apples that have been or can be.

We do not wish to endorse the ancient doctrine, or to maintain that all the woes of mankind began with apples; we are willing to substitute pears, and to show that a row of pears may be formed in the mind in like manner. So that Bartlett and Bon Chrétien, green pear and brown, may be ranged together, and, as before, blended into one, which shall be at once any particular pear and all pears. Nay, we can go further, and do the same thing for grapes, of every hue from black to purple, from purple to green, from green to gold; with bananas, green, yellow, or red; with cherries, currants, gooseberries, and outlandish durians and mangousteens. And having got our generalised apple, our generalised pear and grape, banana and mango, we can generalise once more, and, adding all these together, get a new and wonderful product, a fruit, which shall at the same time be each fruit and all fruit, such a prodigy as has never been seen in any garden; hardly even in paradise.

Nor are we limited to fruit. Stem and leaf and bud and flower will bear the like imaging in the mind, the like blending into general

forms. And so we go on, gathering and ranging all things in our minds, setting them side by side, searching out likeness and differences, until we have gone some length toward gathering within the mind of each of us, the consciousness of each, a sum and summary of the world.

In virtue of another impulse of the Will, whose early stages we must here take for granted, we make certain sounds to accompany these mind-images; whether merely associating the sound and the image, or finding some real relation between them, we cannot here inquire. Certain it is, that we have built up a world of words to match our world of mind-images; nay, every race has its own conventional world of words. And this new realm is created, in some kind of analogy to the instinct of race-reproduction, so that we may perpetrate through generations the aspects of our mind-images and generalised views of things; which thus pass down through time, as the successive generations of our race, or of other creatures, pass down.

It is in this new created world of words that we embody our views of our mind-images, and all the astonishing things we have found out, or divined, about them.

Now let us consider two aspects of this image-making power. First, there is the ceaseless activity of image-making, and the superposing of images. And this, as we see, is carried on in obedience to an imperative inward impulse; as though the Demiurge had pointed to this new world, as he pointed before to the old, and bid us increase and multiply, replenish and subdue. This driving power, this impulse, this pressure of the Will, works in all minds, but very unequally. Some, urged by a never-resting longing and desire, must ever, like the Athenians, seek some new thing, insatiate as those tiny songsters which in a Summer's day consume incredible numbers of caterpillars; or, like a swallow on the wing, agape for countless gnats. So must some of us be adding and ever adding, piling mind-image on image, as Ossa was piled on Pelion.

Let us see whither this will carry us.

There is, as we saw, a generalised apple or pear or mango. These again blend into a generalised fruit. So also with stem and branch and leaf. So with tree and bush and herb, till we get at last the vegetable kingdom, regarded as a whole. Needless to say, we take like order with beasts and birds and fishes, till the animal kingdom is added to the vegetable; and in like manner with the rocks, till all minerals are ranged together, in a single general thought.

We do far more; for, not halting on this earth of ours, we cross the ether to the moon, the sun, the planets and the stars; adding these, too, as trophies to our mind-images, and seeking to build up

within us a complex that shall bear resemblance to the vast and living complex without.

This we do, and we carry along with it, step by step, that other world of words which shall keep tally for us, and shall form a bridge whereby I can bring my mind-image of each thing and all things into relation with thy mind-image of each thing and all things.

Under this simple and habitual act lurk tremendous implications. We tacitly imply, first, that this inner complex of mind-images bears a true relation to the outer complex of the world; and we further imply that the complex in my mind and the complex in thy mind bear a true relation to each other; that there is a common truth, a shared nature in them, which makes it lawful and valid and fruitful to compare the one with the other.

Now let us go back to the second branch of this mind-building process whereby we create a new world. We are not content with imaging apples or trees or birds in our minds. We seek also to discern them, to divine the manner and progress of life in them, to see through and through them, till they float transparent and palpitating in our thought. The pressure of the Will, impelling us thus to see through things, and search out their secret, like the pressure which impels us to multiply mind-images, varies immensely in different human beings, but there is something of it in us all. There is much of it also, needless to say, in the lesser creatures. But with the best and wisest of them it is rather a promise and a foreshadowing, than a steadily realised and available power. In man only, and in only a few in perfection, is this marvellous power developed. And here, once more, the implication is far greater than the already accomplished fact.

The Will impels us, not only to gather within our consciousness a complex image corresponding to the vast complexity of the world, but further compels us, with regard to each thing, to try to discern its real being, its inmost truth and essential nature. So that we are prompted to add to our world of mind-images a finer, more impalpable world; the total truth, namely, concerning all these images and the things they image.

We pointed out before that this truth-seeking instinct is the impelling power in all philosophers and men of science. Whatever views they may explicitly hold, concerning consciousness, its nature and its source, whether they call themselves materialist or spiritualist, there is this implicit certainty within the consciousness of each, this driving power impelling them to seek for truth; this inherent and living faith that there is a true aspect of things, and that this aspect may, perchance, be found. Here again, in this confident belief in truth, we have a something not obtained by reason, not to be demonstrated by reason; something on which reason rests, as a foundation.

For by reason we can never prove that reason is reasonable, we can never prove by reason that truth can be found. The antecedent and implicit belief that truth can be found, is the impulse that sets reason in motion; and it is this confident faith that cheers reason forward in its task.

This impulse which thus antecedes reason and sets reason in motion, is of the Will. It is much like the impulse which sets the animal in motion, in the quest for food. It is much like the impulse which sets the hearts of men moving toward each other, whether in love or hate. Therefore we have thought well to consider this impulse also as of the Will, and have tried to indicate its place in our life, by describing it as the first branch of the Will in the Spirit.

Let us consider a little how this truth-seeking power acts, taking as already demonstrated that it does act, and act incessantly. It acts we find, always in the same way, always by divination. Take that first example which we have already used, the row of apples, red, green, yellow and brown. It may seem to you quite a simple thing to perceive that a red apple is of like nature to a brown apple; that both are apples. On this simple certainty, a small boy or a horse will act in cheerful, unhesitating joy. The small boy is too often victim to his implicit faith that green apples are akin to red. Yet, whether for the horse, the small boy, or ourselves, what a marvellous principle lies at the heart of this so simple motion of the Will; the principle of sameness, of likeness, the divination of a common nature between two things, apart get akin. This divination of likeness, of oneness, thus seems to underlie all reason, and to be the fundamental principle on which the Will acts. For is it not in virtue of such a sense of oneness, or related nature, that we make the effort to act on the physical things about us, as in the search for food. It is because the thing to be eaten is discerned to be of kindred nature to the eater, whether moneron or mammoth, that the absorption of food takes place. To say that this is but an extension of what goes on among the molecules, is but to widen, not to lessen the wonder; it further supports our view that this impulse is of force, of the Will, rather than of reason.

When the force, the impulse toward oneness, comes to union with our consciousness, then the first motion of reason, or what is to become reason, is possible. When the perceived oneness is held in mind by itself, abstracted, as it were, from the things which we perceive to be of like nature, then distinctively intellectual life has begun. It is but a regular development from this beginning, to the clear divination of a Newton, which perceives the one invisible power that links the stars together, and holds them in place, moving them through the ether.

But from the boy with his apples to the philosopher with his stars the perceiving of oneness is an act of intuition, and on this intuition reason rests. The initial intuition is rather of the nature of Will than of reason, and it is closely knit with the vital movement of the Will in the two great realms we have already considered: the realm of our relation with visible, tangible outward things, and the realm of our relation with our invisible but clearly divined other selves.

The intuition of unity, of real likeness of nature, is the bond which binds all our relations with outward things. The intuition of unity, of real likeness of nature, is the bond which draws us to our other selves, whether in love or hate. Let us see whether we can learn something more of the import of this same intuition of unity, as we are beginning to recognise it in the deeper activities of the mind.

We saw how the divination of unity, beginning at first with the common applehood of apples, green, red, yellow and brown, could gradually be extended, until from apples we passed to fruit, from fruit to the vegetable realm as a whole, from this to the gathered denizens of this earth and the earth itself, and, at last, to the whole visible and invisible frame of things: the forms of all things, and the forces that inspire and impel them. Here, in some sense, is a total view of the universe, carried over into our consciousness. And this carrying over is made in obedience to an impulse of the Will, a power abiding in the inner being of consciousness, part of our deepest and most real being. So that for each of us in some degree, for the wisest in a high degree, there is this steady impulse to build up in our consciousness a realised image of the world, of the universe, of all things; and this impulse rests on an implicit and inherent certainty that truth can be known; that we can know it; and that the realised image of all things thus formed in our consciousness is genuinely and truly related to reality. This relation we prove and strengthen by continual commerce with things, by a ceaseless intercourse, a give and take with the great world in whose midst we find ourselves set.

Through this impelling and driving power inherent in the deepest part of our consciousness, we learn the lesson that this deepest part of our consciousness is, in some sense, akin to the driving and impelling power which upholds and moves the great outer world. The driving power within us, which we find there, ready made, so to speak, impels us to build up a realised world within our consciousness; therefore this driving power is genuinely creative. Further, this driving power leads us to build up a realised world which is genuinely akin to the great world without. Therefore the inner driving power of our conscious minds must be as genuinely akin to

the driving and impelling power of the great outer world. Again, we are endlessly impelled to enlarge, extend, perfect our realised image of the world; nothing short of completeness can satisfy us; we seek the whole of truth. Therefore this impelling power in our deepest consciousness, this Will in the Spirit within us, has a certain sweep of infinity, a certain need of completeness and perfection, akin to the Being of the great universe itself.

We have, within these last hundred years, been witness of three great stages in the progress of the realised world within our consciousness. First, before Darwin, came the listing and cataloguing period, the result of which was a static vision of the world, a universe at rest. Then came Darwin, who set all things in motion, and we learned to realise life as something ceaselessly moving, advancing. A third period has begun, and we are learning to see within the outer universe a finer universe, a web of finer, more transparent powers, which uphold the outer, visible frame of things. We are thus coming round to a view of the universe which has more the nature of force as its essential being, and less the element of form, or concrete, crystalized matter. We are learning to see the universe more as of the nature of force; that is, of the nature of the Will. And we are coming to perceive a closer likeness between the impelling and building Will in the inner consciousness of our own spirit, and the impelling and building Will which we divine as upholding and driving forward the visible frame of things.

So that, on the one hand, the inherent Will within us, in the deepest part of our consciousness, declares its kinship with the driving power of the outer world, by building up a like realised and moving world within; and, on the other hand, the power of divination which is the starting point, the one effective force in all scientific discovery, is steadily coming to a view of the driving-power of the world, which brings it ever closer in nature to Will, to the kind of Will which we find in our deepest consciousness.

We hold ourselves justified, therefore, in thinking that the relation thus indicated from both sides is a real one; that there is a deep, inner relation between the Will in our consciousness and the Will which made the worlds and keep them going. And we find a strong confirmation of this kinship in our power to create, first, as we saw, in the outer world of beasts and birds and flowers and fruit, of substances and forces; secondly, in the inner world of mind-images; and, thirdly, in the finer world of diviner realities which make up our ascertained science, our knowledge of truth.

Our whole progress, from the very outset, rested on divination. Divination is the driving power of reason, which is the instrument of science. It is the first divination of unity that makes reason possible, and therefore science possible. It is divination which, in

every case, perceives the law, the truth, lying hid within any gathered group of facts. Even the most industrious scientist, without divination, is a mere mole. Let him gather ten, or a hundred, or a thousand facts; no one can promise that by any process of reason on which he can securely reckon, he shall be able to discern the relation of his facts, the law of them, the life-power which binds them together. That must come by divination, by a kind of divine grace, which flashes luminously through his thought, and through the listed facts, bringing to light the hidden truth within them.

Let us, therefore, candidly admit our complete indebtedness to divination; and let us gain from this admission confidence to carry the process further. Let us apply this same divining power to the great problem we have indicated: the relation of the Will in our inmost consciousness to the Will that made the worlds. And let us press the matter at the right point; within ourselves, namely, in the deepest part of ourselves. I doubt not that the fruit of this effort will justify it; and that we shall gain progressive certainty of the kinship of the Will manifested in these two realms; and, further, that we shall divine that it is precisely in virtue of this kinship of Will that we ourselves have been able to create, inwardly and outwardly as well; and in virtue of this same kinship we have been able to surprise some of the secrets of the greater Will, and reach some understanding of its plan in the wide world in which we dwell.

If this be true, it would seem that the problem of life is to be solved, not so much through the reason, as through the Will, and most of all, through an immediate and vital relation between the Will in our deepest consciousness and the Will which upholds and moves the worlds. Through this vital relation, perchance, we may cause Science to grow into Wisdom; and gain something like an inside view of this great total of life, an interior hold on the essence of Life itself. We seem already to divine the truth that we rest, not so much in the outer order of things of which our bodies form a part, as in an inner order of things, approached through our deepest consciousness, in a realm where the Will in that deepest consciousness comes into immediate interior touch, into unity of inner being, with the Will that made, and continues to make, the great universe itself.

CHARLES JOHNSTON.

JOHN WESLEY AND THE METHODISTS.

HAVING accepted the large and comprehensive plan laid down by theosophical teachers as to the unity of religions and the oneness of all manifestations, it is a never-ending source of satisfaction to fit experience after experience, observation after observation, neatly into this general scheme. Just as the scientists are still busy adjusting innumerable minor facts into the major theory with which Darwin and Huxley electrified their world, so we, as theosophists, can fill in many vacant chinks as we individually study men and manners.

There have been many books written about John Wesley and the great Methodist movement, but this article is intended to draw special attention to those points wherein he most closely followed the composite type of religious reformer; to the tenets of early Methodism which were most markedly theosophic.

Against the murky and lurid moral atmosphere of England in the eighteenth century, the Wesley family stands out as a shining place of peace and purity, a suitable environment for the coming bearer of the new light so cryingly needed. He was pre-eminently the child of his mother, Susannah Wesley, one of the rare women of all time, in whom a tendency to ponder deeply on spiritual matters, to judge independently and then stand steadfast, was a characteristic both inherited and early developed. Her father, an eminent clergyman, had, in his day and generation, been severely persecuted for his refusal to conform to the established church; and behold, this favorite daughter Susannah, at the mature age of twelve years, came gravely to his study and informed him that having read the entire controversy, she, though loving and honoring him above all men, yet in this one matter was forced to hold him in the wrong; and on this one topic they differed tolerantly and tenderly and respectfully to the end of the chapter.

Give a thought to other infant savants of eighteenth century nurseries before flouting this tale of precocity as absurd. Small wonder that when the child grew up and married the Rev. Samuel Wesley she was able to maintain both her own free thought and her proper attitude of wifely humility, even during the two years when the stiff-necked, sturdy Samuel lived apart from her because of political differences.

It is interesting to note the methods by which the eight little

Wesley twigs were bent and firmly inclined in the way they should grow. In the routine of family life was one hour of daily meditation for each member; solitary meditation for all but the very youngest children. That all developed a beautiful power of concentration may be gathered from Mrs. Wesley's calm statement that she taught each of her children to read in a few days. She began always, the morning of the fifth birthday, which was solemnly set aside and guarded from interruption, that the alphabet might be mastered before evening, once and forever! We are grateful for the kindly presence of the Lady Poverty which made the common school impossible, the uncommon teaching by the forceful mother imperative, and which removed rigorous and frugal simplicity from the vacillating zone of conscious theory to the fixed zone of compulsory need.

An almost miraculous escape from the burning rectory at an age when he was old enough vividly to sense and remember it, is the only event of his childhood which lifts John from the family group into individual prominence. It does not seem to have focused upon him any undue parental attention, but it gave him a singular sense of divine immanence and protection, which perhaps fathered the vein of credulity, the faith in powers unseen, always a striking factor in the man's temperament. A series of curious phenomena which occurred in the Wesley family while he was still a boy, fostered this characteristic still further. We have full accounts of the odd happenings, known as the Wesley noises, in the published journal, in letters from various members of the family, from neighbors and from servants. Possibly this was one of the first societies for psychical research, whose investigations were carried on in an impartial, unemotional spirit worthy of our contemporary brotherhood. The noises continued for a period of two months, were usually heard in the late afternoon or evening, and began with a sound of whistling wind about the house, with a clattering of the windows and a ringing of all the brass and iron in the room. There were rappings which grew louder and more insistent when any effort was made to down them by a counter-irritant of noise; the pewter seemed to rattle down and doors were clapped to or thrown open; the mastiff barked loudly at it the first day, but ever afterward ran trembling and whining for human protection; if heard in a room where there were sleeping children they were thrown into a perspiration of fear and trembling, though when awake they seem to have taken it all lightly enough. They dubbed it "Old Jeffrey" and treated it with a bored toleration, even when it declared Jacobite propensities by never allowing the King to be prayed for, or when it upheaved the bed on which two of the daughters were card-playing. The initial fear that it might be a portent of disaster

wore away with time; the theory of rats was postulated and disproved; trickery was, for a time, bluntly and rather tryingly affirmed by the pater familias, who forthwith became a special object of its spite. The phenomena were all trivial enough, seemingly with small purpose or result, yet as they undoubtedly established faith in themselves as marvels of the supernatural world, they may be accredited with serving the same purpose as the phenomena of the early theosophist, or as other miraculous signs often vouchsafed to prophets and leaders. They helped break down the tendency to incredulity and skepticism which he shared as a child of his age, and opened a channel through which much other worldly wisdom might freely enter. It was a salutary conviction for the calm and dispassionately judging man to hold in the recesses of his mind, a good lesson for the boy Jacky, who, his father impatiently said: "would forego the necessary acts of life if he were not able to give a good reason for their performance."

Neither the Charterhouse School nor Christ Church College, Oxford, seem to have found him an especially noteworthy denizen, though a good and tractable pupil. It is worth a passing thought that he ascribed much of his later physical endurance to the fact that for years of his early life he scarcely tasted animal food, his portion of meat being invariably stolen and devoured by the school bullies. If we could trace these to a gouty and apoplectic end, we might point our vegetarian moral even sharper, but unfortunately, we shall have to suffice ourselves with the after prominence of our one meek little total abstainer.

The usual active, objective life of a normal boyhood was quite suddenly deflected toward introspection by a study of *The Imitation* and by the literary excursions among the German Mystics which naturally followed. Wesley afterward turned resolutely away from this mood and labelled it dangerous, but we are at liberty to see value in it notwithstanding, as well as in the years of rigid ritualism which ensued.

After taking orders and being admitted as a fellow of Lincoln College he settled to a systematic life of ceaseless toil with the prophetic remark "Leisure and I have parted company forever." It was his methodical planning and utilizing of each minute of each day, both for himself and for the group of like-minded youths who straightway gathered about him, that won the nickname "Methodist" from the other happy-go-lucky Oxonians. Accepting the cognomen in good part, they soon charged it with a fresh meaning by their keenness for churchly observance and their strenuous philanthropy, both consciously calculated for a high return in personal spiritual gains. The movement naturally never became popular, for it was exclusive and self-seeking and righteous over much. The uniform

failure of his first activities is as noticeable and as enlightening as his later miraculous results. The small size of the Methodist group at Oxford is witness to his lack of magnetism, since there is universal testimony as to his agreeable manners, his quick wit and his keen logical faculty; his first parish saw him arrive and depart with equal stolidity and apathy; while the two years of missionary work in Georgia are grotesque in their solemn futility. Here the insistence on ceremonial and form may have been repellent to frontiersmen, careless of proprieties, struggling with raw, half-savage conditions; yet we cannot lay the blame wholly to this when we remember the results attained by apostles of a much sterner asceticism and more exact ceremonial—the first Romanist missionaries.

Just before his return to England, Wesley naively wrote that he had not taught the Indians, because there was not one to be found desirous of his teaching—yet he was almost in sight of the years when he preached unflinchingly to a half-mad rabble who howled their anger and derision, and repeatedly threatened his very life. The torch-bearers who kindled the transforming flame are a little band of Moravians, his fellow passengers on the voyage to America. Their simplicity, their cheerfulness, their willingness to serve in the humblest offices, unpaid and unthanked, attracted him strongly. No neglect could rouse them to protest, no insult to anger, no danger to terror. Once when a crashing wave broke over the ship and threw all the other passengers into a wild panic, the Moravians, undisturbed, continued the hymn which they were singing at evening worship.—"Do not even your women and children know fear?" questioned Wesley of their bishop. "Not fear of death, certainly," was the confident reply. Their life seemed to him a real return to the primitive church which he so zealously imitated, and his long conversations with one and another of them convinced him of the possibility of an assured personal religious experience to which he was yet a stranger.

On landing he sought out their pastor to ask advice of his experience in missionary labors, and was a bit rebuffed by that worthy's very apparent doubt as to his capability; "unless, brother, the spirit of God bears witness with your spirit that you are indeed a child of God"; and though Wesley hastened to reassure him on that point, he afterwards acknowledged that "they were vain words."

The consecration of their bishop a few days later was so simple, so solemn, so lacking all usual pomp that he "forgot the seventeen centuries intervening, and imagined a time when pomp and state were not—when Paul the tent-maker or Peter the fisherman presided, yet with the demonstration of the Spirit of Power."

There seemed no effort during his two American years to personally adopt the Moravian attitude nor to apply it to his labors,

but the leaven was working, and coupled with his churchly austerity was a longing for their quietism and assurance. Possibly this state of spiritual ferment lowered his personal power still more; certainly it made him an onlooker and judge of himself and his work. He was able to read the lesson of his failure by the candle of his new knowledge, and the ultimate defeat of his new-world hopes was the last step in his long preparation; the slow voyage back to England a time of utter purging of his sense of separateness.

Peter Böhler, the young Moravian, to whom on landing Wesley turned as a disciple, found his task an easy one. The teaching seems to have been simple enough; merely the primal fact which, differently described, has inspired the teachers of the world—that God speaks direct to the heart of man. Wesley wrote it, on the page of Methodism, "Justification by Faith"; for those of another speech, to whom this seems a foreign tongue, it may be translated "The Voice of the Silence," and each wording well pondered will deepen and widen our comprehension.

With intellect fully convinced, he still had to undergo a season of humble seeking. A clearing of the channel of receptivity—a gradual widening of his sympathies and of his nature is apparent, until quite naturally and simply he tells of his moment of the great silence. "My heart was strangely warmed; assurance was given me that my sins were taken away, even mine, and that I was saved from the law of sin and death." Around this pivotal centre of his life he drew a gracious margin of peace by a grateful pilgrimage to the Moravian colonies at Marienbad and Herrnhut. In the calm of their community guest-houses he spent about a month, attending religious services, conversing with bishop and layman, absorbing the noble music which this society has never allowed to pass into tradition.

He carried away with him a still deeper conviction of the essential truth of communion, a deeper insight into the life spiritual —also in his heart the question "Do they not too much insist on the glorification of their own church? Are they not spiritually exclusive?" which was soon to prove the rock that turned aside the little rill of Methodism from the Moravian stream, to run its own independent course to the great ocean.

On his return to London he plunged eagerly into the work of teaching, of organizing, and of preaching whenever the pulpits of the English Church were open to him. It is difficult for us now to understand just why these were closed against him so promptly and so universally, for he never considered himself as other than a devout churchman, or the Methodists as aught save a society for the purpose of spiritual culture and philanthropic work, strictly within the church's fold.

Doubtless the real explanation of the antagonism is that the keynote to which the Zeitgeist vibrated was a tepid rationalism; the mildest enthusiasm was discordant enough to bring the word into disrepute, and Bishop Butler voiced his age when he cried: "Sir, the pretending to extraordinary revelations and gifts of the Holy Ghost is a horrid thing, *a very horrid thing!*" It was the organizing of these little bands "Of not less than five or more than ten members," which seemed to be his cardinal crime, grievous enough to force him to turn commons and bowling-greens into churches, or else to hold his peace. Many apologies witness to his shame at so shocking a breach of ecclesiastical proprieties; yet outweighing all his shame there was the need of the unchurched masses who flocked to hear him.

The wonder-story of the next fifty years is that of one who, listening to and obeying the warrior within, could strike no blow amiss. Up and down the length and breadth of England, preaching, teaching, exhorting, never resting, rode the indomitable little man, blessing providence for the hatred against him which brought the lowest and most profligate within the circle of his listeners. Such preaching had not been heard in phlegmatic England for a hundred years and more; no wonder that the response to the direct insistent appeal of this man who had become a brother of men, reading their hearts with sure knowledge, was immediate and unwithholden. It was not ignorance of their degradation, but sure faith in the power of God, the belief that each might receive the transfiguring light if it could only be brought home to him, which gave him the power to speak and which saved him from the pessimism so common to lovers of mankind.

The rabble and mobs who came full of hatred to scoff and jeer and do him bodily harm were held, subdued, and won, departing with a new light by which to live. We may read numberless stories of violence powerless against his non-resistance: as the one of a giant bully rushing at him with club up-raised only to lower it and to stroke Wesley's head, repeating, "What soft hair he has" —or another of a collier who, in answer to a question, replied: "Think o' him? Why, that he is a mon o' God—else why could not so many o' us kill one mon?" Whenever he stopped (some of his most fruitful stops were occasioned by violent falls from his horse, or breakdowns of his chaise), he preached; whenever he preached he organized his Methodist group; and as soon as he organized a group he studied the cause of their misery and spared no effort to remove it.

Sin he judged to be the root-cause of humanity's woe, and against this arch-enemy he battled tirelessly; but besides Sin, resulting from it, were lesser evils, to alleviate which he instituted

charity after charity, many of them pioneers of their class: hospitals, schools, orphanages, free medical dispensaries, provident loan associations, each to meet some crying want of his people. It was likewise to meet definite concrete needs that he worked out bit by bit the organization of his society, still one of the most highly centralized, most flexible bodies in existence. His first eight or ten followers met with him regularly for personal instruction and guidance; as they multiplied beyond his power of ministration he appointed "class-leaders," each more or less responsible for the welfare of a group of twelve, who reported to Wesley himself at stated intervals. Later when the movement had spread into the remoter parts of Great Britain and Ireland, a regular annual conference was instituted to which came preachers and lay delegates for the purpose of threshing out vexed questions of common concern and to frankly scrutinize their principles of belief. "For if true they will bear strictest examination, if false the sooner overturned the better. Let us pray for willingness to receive light." The emphasis in modern Methodism may not be placed upon freedom from dogma and upon wide tolerance. As lesser and narrower men strove to follow him, they inevitably mistook the hard and fast precepts which he had formulated to combat concrete evils of his time, for the basic principle so much harder of comprehension and attainment.

The following quotations taken at random from his journal and his letters are sufficient measure of the liberality, the toleration, the open mindedness of the great founder. "One circumstance is peculiar to the people called Methodists: that is the terms on which any person may be admitted to their society. They do not impose, in order to their admission, any opinions whatsoever. Let them be Churchmen or Dissenters, Presbyterians or Independants, it is no obstacle. The Quaker may be a Quaker still and none will contend with him about it. They think and let think. Is there any other society in the habitable world so free from bigotry? So truly of a Catholic spirit? So ready to admit all serious persons without distinction? I know none." It is carefully explained that certain members were dropped "Not for their opinions, whether they be right or wrong, but for scoffing at the Word and ministers of God, for tale-bearing, back-biting, evil-speaking and slandering." Hatred of the papacy ran high in England at that period and the suspicion of the masses that Wesley was a disguised Jesuit, the Methodists, a secret Romanist order, had for a time added malevolence to their persecution, so that the nobility of his letter to a catholic priest is especially noteworthy. After enumerating their common beliefs and purposes it closes: "Are we not thus far agreed? We ought without this constant jangling about opinions, to provoke one another

to love and good works. Let the points wherein we differ stand aside." He further declares that those arch-heretics of history, Montanus, Pelagius and Servetus were all holy men, who together with all the good men of the heathen world (naming Socrates, Plato and Marcus Aurelius), "would come from the east and the west to sit down in the kingdom of heaven."

Again, "Is thy heart right with mine as my heart is with thine? I ask no further question. Dost thou love and serve God? It is enough; I give thee the right hand of fellowship." "It is not our care, endeavor or desire to proselyte any from one man to another, or from one church (so-called) to another, from one congregation or society to another; but from darkness to light, from Belial to Christ." The twelve rules for the guidance of the society were simply rules and were aimed to increase the feeling of solidarity and brotherly love. "Believe evil of no one. If you see it done, well; else take heed how you credit it. Speak evil of no one; else your word especially would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned. Above all, if you labor with us in our Lord's vineyard, it is needful you should do that part of the work which we prescribe, and at those times and places which we judge most for the glory."

He always affirmed that he would abandon any position and disclaim any teaching that could not safely make appeal to his reason, but he did not limit his reason to the narrow realm of past-proven facts and skeptical logic. An eager explorer, he haunted the borderland of science, especially lured by the newly mapped frontier of electrical magic, and all through his journal, that invaluable and authentic document which introduces us to workaday England as convincingly as do Boswell and Walpole to the literateurs of the time, are scattered countless stories of unexplained psychic phenomena, tales of ghosts and dreams and telepathy, eagerly studied and minutely recorded. He had been well grounded in the elements of the supernormal by "Old Jeffrey" at Epworth rectory, so that his acceptance of the marvellous was easy to a fault. Yet it is practical bourgeois phenomena that he prefers; events and happenings that one might test and tabulate. He never had the leaping imagination of a creator, and quite uncomprehendingly he dubbed Swedenborg "one of the most ingenious, lively and entertaining madmen that ever put pen to paper."

Quite inevitably he drifted further and further from the shores of mysticism and miracle, yet with him he bore the torch kindled at that fire, and by its light steered a straight course between the Scylla of faith without works and the Charybdis of works without faith. He might so easily have been but a religious recluse. He might so easily have been but a social and economic reformer.

Though he made himself the absolute head and ruler of his followers, it was not power he sought, but opportunity—opportunity to help in all ways, mentally, morally and physically. When a youth at Oxford he learned that he could live on twenty-eight pounds of his yearly allowance of thirty-five, and have seven pounds for charity. Through the years, as his earning capacity grew, his charity fund grew with it, his living expense remained stationary. In a world of want he could not permit himself wealth. An amazing fact most difficult to grasp is the magnitude of the revenue derived from the sale of his books. That people cheerfully paid thousands of dollars for the privilege of surmounting this dull mountain of printed words, seems incredible—unless, indeed, his *Primitive Physic* was the one seller. With its simple remedies and frequent mandates as to cleanliness and hygiene, it might well have been the book of the hour, as it undoubtedly was the chief pride of its practical author, his highest literary flight. Not but that the others are good books and true, but there is scant bait of humor, or of fancy, or of sounding words to lure the reader.

The historian Green says that "the noblest result of the Wesleyan movement was the steady attempt which has never ceased from that day to this to remedy the guilt, the ignorance, the social degradation of the profligate and the poor." Another student of the times marks him as the power which prevented the French Revolution from spreading through England. The modern Methodist church points with pride to its great army throughout the world, to its churches still increasing at the rate of two a day, but the organizations and the charities and the social reforms were but products, the practical fruits of a life of applied devotion. Its great strength, its inherent growing power, came from the fact that it was from first to last primarily a religious revival—a revival of the practice of the presence of God.

A. E.

"In Silence, by Silence, through Silence were all things made. Copy the divine model."

BOOK OF ITEMS.

WHY I BECAME A THEOSOPHIST.

TO speak of *becoming* a Theosophist, seems to imply a passing from one condition to another, whereas to a child fortunate enough to have been brought up in a Unitarian environment, there was no violent change, but only a taking on of knowledge, and a widening of the windows of the soul. My father never spoke to us of religion, but I am sure that he was what in his own day would have been called "a free-thinker," and that his influence upon my mother was always in the direction of breadth and freedom. Her father was one of the old-school rigidly conservative Unitarians, and I can remember what a different atmosphere pervaded his house on Sundays, from what we had been accustomed to in England.

The first impression of a religious nature that I remember, a few years before we left England, was when my mother tried to explain the omnipresence of God and the divinity of Christ on a Unitarian basis. I was then about seven years old, and the result of her efforts I well remember was to make me exclaim, "Well, then, if Christ is divine, there are two Gods, and if God is everywhere there is only room for one!" Afterwards I went away and meditated, in a child's fashion, upon this hard saying, and finally came to the conclusion that there *was* only one God, and that Jesus was our Elder Brother, a phrase I had probably picked up in some book, for my reading in those days was very extensive and exceedingly varied. I had recently read about "the Crusade of the Children," and I made up my mind that as soon as I was a little older—seven seeming even to the child's mind somewhat too young for such an undertaking—I would get up a crusade of children to go about the world and preach a new religion, which should declare that there was but one God, our Father in Heaven, and that Jesus Christ was not another God but only our Elder Brother. Having settled this to my own satisfaction, I said nothing more on the subject, and my dear mother probably felt that she had explained the knotty question of the Divinity of Christ and the omnipresence of God in a manner perfectly satisfactory to her juvenile hearers.

Not very long after this, I got hold of Marryat's novels, and in one of them (I think *Midshipman Easy*, but I have never seen the books since), I came upon a boatswain who believed in re-incarnation, not in the theosophic sense exactly, but rather in the repetition of events and characters in regular cycles. It had a curious effect upon my mind, which seemed to be struggling with something known before and known better, like the twisted fabric of a dream that one cannot rightly recall.

Then came, long afterwards, of course, when I was about fourteen, the teachings of the Rev. Samuel Longfellow, a brother of the poet. Of him it was said that while Henry Longfellow was *made* a poet, Samuel was born one, and also it was said that he was good enough to be a saint and interesting enough to be a sinner. He was certainly a mystic, and his teachings were like those of all the mystics,—but another term for Theology. He preached to the Second Unitarian Church in Brooklyn for seven years, and then went to Germantown, after his brother Henry's death, retiring to live with his nieces in the old "Craigie House" in Cambridge. After this, through the influence of some of my literary friends, I became very much interested in Positivism, and the talks given by the Crolys and many others. Their foundation-stone, the creed that man had no rights, only duties, had a certain chilly grandeur about it, but the worship of an abstraction, called "Humanity," was not at all satisfactory to the religious sense, and even the severe and lofty ethical system of Positivism seemed lacking in food for the soul. I was sure I was not a Positivist, but that was all I was sure of.

On my first return from Italy in 1884, I came across Mr. Sinnett's *Esoteric Buddhism,* which was just then making a tremendous sensation, and like many another Theosophist took my first lessons in the "Wisdom Religion" from that fascinating book. Four winters spent in Italy, studying Dante and the mysticism of the middle ages helped me very much, as at the same time I was studying all the theosophical books that were then published. Mr. and Mrs. Sinnett very kindly sent me lists of books, and long and helpful letters, but after the "first fine careless rapture" drawn from *Esoteric Buddhism,* I began to feel that too many of its symbols and allegories were taken as solid realities and matters of fact, and when I visited H. P. B. in May, 1888, *en route* to New York, I was glad to find that she sustained my objections.

That was twenty-one years ago, and it is harder sometimes to recall things of that date, than even our childish impressions, I suppose because the former come in crowds, and childhood's memories, strong enough to persist at all, are few and far between. My ideas of H. P. B. before I met her, were of the haziest description, and by no means worthy of her. On arriving in London I went to an afternoon tea at the Sinnett's, and there met Countess Wachtmeister, who was then living with H. P. B., and she asked me to come and see her.

I arrived in the midst of a domestic tempest. H. P. B., in a gorgeous Oriental dressing-gown and a royal gaze, had been interrupted in her work with Dr. Keightley, I think (possibly Mr. Bertram Keightley), because the Countess smelt gas, and had insisted

that the only available man should go down into the cellar and see about it, to the great disgust of H. P. B. The Countess took the blows of the winged words most meekly, and it was somehow conveyed to my moral consciousness, without a syllable being said on the subject, that such tempests were part of the training of the disciples who surrounded their great leader. After that I spent two or three evenings with Mme. Blavatsky, who smoked cigarettes and played solitaire, all the while she led the conversation. And she impressed me above all, as a great *Power,* and behind the clumsy figure in the Oriental robe, there seemed to be agencies unseen, that worked her will. Her eyes were the most piercing I ever saw, and appeared not only to meet your own, but to see through and behind your bodily presence. She advised me to settle neither in Rome nor London, but to return to New York. "You could not do better," she said in her emphatic way, "than to go back to New York, and study with W. Q. Judge. He is a *good man.*" Never shall I forget the stress she laid upon those words, as if to answer the attacks she doubtless foresaw.

Later in the spring of the same year I met Mr. Judge, who came to see me in Brooklyn, and of that visit I can remember little or nothing. I did not appreciate him quickly. Seeing him at first in my own home, and not in his proper environment, some little time elapsed before I learned to recognize, under that quiet and rather insignificant exterior, the wisdom, the practical common sense, the humor and the independence of the man. Day by day I learned to know him better, and to trust him more. In the "Letters That Have Helped Me" (II, p. 116), is an extract from a paper that I wrote in commemoration of our Chief, which perhaps I may be excused for repeating here, as explaining another of my reasons for becoming a theosophist.

"To the mystical element in the personality of Mr. Judge was united the shrewdness of the practical lawyer, the organizing faculty of a great leader, and that admirable common sense which is so uncommon a thing with enthusiasts. . . . And blended with the undaunted courage, the keen insight, the endless patience, that made his personality so powerful, were the warm affections, the ready wit, the almost boyish gaiety that made it so lovable."

In the autumn I took up my abode in New York, and joined the T. S. In November the first volume of the *Secret Doctrine* was published, followed quickly by the second, and the problems that had found no answer in the earlier books, were all solved here. Twenty-one years of diligent, but of course not consecutive study have not exhausted its infinite variety.

K. H.

ON THE SCREEN OF TIME.

VACATION READING FOR THEOSOPHISTS.

IS it necessary, for relaxation, to devour such stuff as the magazines find popular, or novels, such as *The Lady in the Pink Veil* (which "fairly sparkles"), and that "most absorbing and powerful" book, with its "vivid portrayal of human beings bowed beneath passions and ambitions stronger than themselves," entitled *The Other Person's Wife?* Such reading may have become a habit: but there are habits which are not profitable, and if a man or a woman has acquired a taste for morphine or cocaine, the best thing to do is to stop it. Furthermore, the most delightful relaxation may be found in quite different ways. Take, for instance, many of the books published in Bohn's Libraries: the Dramas of Aeschylus, Homer's Iliad and Odyssey, Longfellow's version of the Divine Comedy, Herodotus (a really entertaining book), Machiavelli's History of Florence, the Nibelungen Lied, the Stories of the Ramayana and Mahabharata, Sir Thomas Malory's Morte d'Arthur, The Lives and Opinions of Eminent Philosophers by Diogenes Laërtius. The title of this last, to those who have not read it, will not convey the idea of relaxation, and perhaps the other books will sound almost as dull.

But consider Diogenes: he was, in fact, a dreadful gossip, and he loved a good story far better than he loved philosophy. Also, incidentally, he preserved traditions which mean much more to the student of Theosophy than to the ordinary reader. Thus, of Socrates, that "a certain one of the Magi came from Syria to Athens, and blamed Socrates for many parts of his conduct, and also foretold that he would come to a violent death." And is it not sufficiently "relaxing" to be reminded of the man who went to consult Socrates as to whether he should marry or not, and of the grim sage's answer —with Xanthippe out of hearing: "Whichever you do, you will repent it!" Then there is Epimenides, a contemporary of Solon's, who "pretended that he had lived several times;" and that rascal Aristippus, who, when reproached with the extravagance of his table, asked, "Would you not have bought those things yourself if they had cost only three obols?" And when the other admitted that he would, "Then," said he, "it is not that I am fond of pleasure, but that you are fond of money." It was Aristippus also, who, according to Diogenes, was sailing to Corinth and was overtaken by a violent storm; and when somebody said, "We common individuals are not afraid, but you philosophers are behaving like

cowards," replied blithely, "Very likely, my friend, for we have not the same kind of souls at stake."

Thales, we are reminded, who "never had any teacher except during the time he went to Egypt and associated with the priests," and who lived from 640 to 546 B. C., predicted the eclipse of the sun which took place on May 28th, 585 B. C. He was wise in other ways too, and when asked, "What is the divinity?" replied, "That which has neither beginning nor end." He also said that there is no difference between life and death. "Why, then," some one asked him, "do you not die?" "Because," said he, "there is no difference."

Noteworthy things, also, Diogenes tells us about Pythagoras. While he was still a young man, and devoted to learning, he left his own country, the island of Samos, to be initiated into "all the Grecian and barbarian sacred mysteries." He went to Egypt and learnt the Egyptian language, "and he associated with the Chaldaeans and with the Magi." "Afterwards he went to Crete, and in company with Epimenides, he descended into the Idaean cave (and in Egypt, too, he entered into the holiest parts of their temples), and learned all the most secret mysteries that relate to their Gods." He said that in a former incarnation he had been Æthalides, and had been accounted the son of Mercury; "and that Mercury (the Father Initiator) had desired him to select any gift he pleased except immortality. And that he accordingly had requested that, whether living or dead, he might preserve the memory of what had happened to him. While, therefore, he was alive, he recollected everything; and when he was dead, he retained the same memory. And at a subsequent period he passed into Euphorbus, and was wounded by Menelaus. * * * But after Euphorbus died, he said that his soul had passed into Hermotimus; and when he wished to convince people of this, he went into the territory of the Branchidae, and going into the temple of Apollo, he showed his shield which Menelaus had dedicated there as an offering." Then he became Pyrrhus, a fisherman; and when Pyrrhus died, he became Pythagoras. "And he himself says in his writings, that he had come among men after having spent two hundred and seven years in the shades below."

Then we are told that "he is said to have been a man of the most dignified appearance, and his disciples adopted an opinion respecting him, that he was Apollo who had come from the Hyperboreans ('those who are beyond the north wind'); and it is said that once when he was stripped naked, he was seen to have a golden thigh."

Many of his sayings are recorded, with scraps of his teaching, and some of his Rules—such as that his disciples should not think

of anything as exclusively their own; and then we are told the half dozen different legends concerning his death, from which we can choose the one which appeals intuitively to us as being nearest to the truth.

In brief, we shall find change of thought and of atmosphere in Diogenes, and in many of the other books suggested, of a far more effective and salutary kind than the modern novel can give us. Further, instead of stupifying our brains and cultivating undesirable emotions, we shall, among other things, be reviving in ourselves the memory of past culture and, possibly, of past enlightenment.

The Elasticity of the Earth.

It seems that Professor Hecker, of the Prussian Geodetical Institute, has at last demonstrated scientifically that just as the attraction of the sun and moon causes a movement of the sea, which results in daily tides, so also the same attraction gives rise to land tides, the effect of which is to produce on the surface of the globe an undulation of nearly eight inches. In other words, twice a day the ground rises to that extent; and since the tide is double and manifests itself at the same time at the antipodes, the diameter of the globe increases some sixteen inches. We do not notice the movement, for the same reason that we do not notice the tides of the ocean when we are at sea: there is no shore by which to draw a comparison. The probability is (though no modern scientist, we believe, has suggested it) that exactly the same movement takes place daily in the solids as well as in the liquids of the human body; that there are cyclic periods of high tide and of low tide—of greater or less attraction and dilatation—and that the periodicity of many physiological and pathological phenomena are due to these bodily tides. We notice the result without tracing it to its cause, partly because everything around us is subject to the same influence. Thus, as Camille Flammarion has pointed out, we do not notice the diurnal rotation of the earth, which makes all points of the equator run at a speed of almost 500 yards per second; we do not notice the annual movement of the earth, which carries us away into space at a speed of some eighteen miles per second; we do not notice that the earth travels more rapidly in December and January than in June and July. In weight and in measure we correspond to the earth and are part of it.

This should help us to understand how it is that the physical bodies of the race may change their density at different epochs of evolution—descending from what would now be for us, invisible tenuity, and solidifying to a state of density which would now correspond to the hardness of steel. That would be the lowest point of materialization. At that point, what is now the hardness

of steel would be proportionately harder—everything being relative at all stages. The time will doubtless come, in the far-off evolution of the race, when the density of the normal physical body, as compared with its present density, will be etheric. But will it, on that account, be less powerful?

Etheric Bodies.

We habitually confuse impalpability and invisibility with emptiness, or in any case with flaccidity. We think that the harder a thing is, the stronger and more powerful it must be. And yet, in our own experience, we know that the reverse of this is true. Some of us have seen a wave at sea twist an iron bar as a child might twist a blade of grass. We know that water, under pressure, will tear down the side of a hill with a hundred-fold the power and rapidity of steel implements. And we know that steam is more powerful than water; that certain invisible gases are more powerful than steam; and that, while these gases can be weighed and electricity cannot be weighed, electricity is incalculably more dynamic in its effect than any gas known to us. So the fact is that the more tenuous the medium through which a force acts, the more potent is the effect of that force.

Is it not a fair inference that an etheric body, although invisible to the physical senses, might be a thousand times more powerful, even in its physical effects, than these "solid" bodies of our fancy? The bodies of our future humanity—now evolving within us, as all things slowly evolve from within—may well be thought of at once as etheric and as almost unthinkably dynamic. This, of course, does not refer to the psychic body (the *sōma psukikon* of St. Paul); but to the body of the Resurrection, to the spiritual body (the *sōma pneumatikon*), in which Christ, typifying the humanity that is to be, rose from the dead.

Perhaps we can go one step further, and suppose that as spirit, from its descent into materiality, adds self-consciousness to consciousness, so the bodies of the future, having involved back to spirituality, will retain, potentially, every faculty and every mode of expression which the evolutionary process has developed, making it possible to reproduce in the spiritual body, at will, every condition of density (and thus of visibility) through which the bodies of the race have passed. In other terms, the spiritual body will not be limited to four dimensional existence—and those who have studied St. John's account of the appearances of Christ after the resurrection ("when the doors were shut," yet, "Reach hither thy finger") may find in this suggestion some rational light upon phenomena which would otherwise remain incomprehensible.

The Moon.

Professor Hecker's experiments served as text for a speech by Sir George H. Darwin, recently delivered in London, in which he argued that because in all tidal motion there is friction, this friction must react upon the moon, tending to drive the moon further and further from the earth. Sir George went on to say that there was a time when, science believes, the moon was very close to the earth's surface, and at a still earlier period, actually a part of the earth's body. "The combined mass spun around so fast that it broke in two, and the smaller body, the moon, was driven off by tidal friction to where we now see it." So, in the distant future, tidal friction will cause the earth to spin more and more slowly and the moon to recede further and further from the earth until, perhaps, it will come within the compelling gravitation of some larger planet.

The idea of a whirling body splitting into two, so as to form earth and moon, hardly carries conviction. If scientists were once to conceive of the gradual condensation or solidification of substance, from plane to plane of density on the descending arc, and from plane to plane of tenuity on the ascending arc, and were to interpret evolution and involution cosmically in the light of that theory, as the esoteric philosophy suggests, they would no longer be obliged to advance such improbable hypotheses. In the Lesser Mysteries it was taught that the moon is far older than the earth, and that the earth owes its being to the moon. Hence the attraction to the moon as shown by the tides. Further it is said that a planet, before finally dying out, expels or projects all its energy and its "principles" into "a neutral centre of latent force, and thereby calls into activity a new nucleus of undifferentiated matter." So the moon was the mother of the earth, and is now "the shadow dragged after the new body into which her life has been transfused." But this must have happened many æons before matter, as we now know it, existed.

The Question of Immortality.

Again and again the world repeats its question, Is man immortal? And time after time the inspiration of the world says, Yes! Professor G. Lowes Dickinson, the author of *The Letters of a Chinese Official* and of *A Modern Symposium,* delivered last year's Ingersoll Lecture at Harvard, entitling it, "Is Immortality Desirable?" His answer, now published in book form, is not inspired: but it is affirmative and sincere.

The poets have pierced more truly to the heart of our question: the essayists, with few exceptions, have analyzed and left us cold. The well-known lines of Shelley, denounced in his day as an Atheist, now provide a stock quotation for orthodox funeral cards:

"Peace, peace! he is not dead, he doth not sleep—
"He hath awakened from the dream of life—
"'Tis we, who, lost in stormy visions, keep
"With phantoms an unprofitable strife."

George Meredith, so lately dead, and no more orthodox, in the old-fashioned sense, than Shelley, faced the same problem and caught—

"With Death in me shrinking from Death,
"As cold from cold, for a sign
"Of the life beyond ashes . . ."

to find it in "the pure wild-cherry in bloom," learning from it

"That from flesh unto spirit man grows
"Even here on the sod under sun."

Poet after poet has uttered it,—although few with greater conviction than Henry Howard Brownell in his little-known eulogy of Abraham Lincoln:

"Perished? Who was it said
"Our Leader had passed away?
"Dead? Our President dead?
"He has not died for a day!

"We mourn for a little breath
"Such as, late or soon, dust yields;
"But the Dark Flower of Death
"Blooms in the fadeless fields."

Such men out-soared the problem, and found in the heavens above it—Knowledge. The essayists have stayed with it and have faced it, sometimes, as in the case of Emerson, with an almost poetic illumination: but the very fact of reasoning about it leaves the problem on our hands, no matter what the solution offered us may be. Because the brain is not immortal, and the mind of the brain is not the Knower. Reason, at best, can but prepare the way for knowledge—a service by no means to be despised, very helpful, in fact, as the plough is helpful to break up the hard earth for the seed.

Can the same be said of our Psychical Researchers? For still they come, multitudes of them, with such books as *Are the Dead Alive?*—"a careful and authoritative summing up" of "ghosts, spirit rappings, materializations, table levitations, trance speaking and writing, telepathy, clairvoyance" and more, all for one dollar and seventy-five cents, net; Mr. W. T. Stead being well to the fore, not, of course, with a question, but with *How I Know That the Dead Return.* What these people, for the most part, are so hideously doing, is to treat *the purgations of the physical plane* as spiritual realities. Granted,

even, that they could prove survival after death of some part of the consciousness, what has that to do with Immortality? The body survives—for a time. Does not the same fate await the purgation which they mistake for the Soul?

To be pitied, such people are—though still more to be pitied are those who, once knowing better, report imaginary interviews with "souls" in Kama-Loka—the shadows of their own delusions.

Yet, our Psychical Researchers serve one useful purpose: they lend additional point to the story which illustrates the shrinking of so many people from any thought of death—the story of one who was pressing on a friend the unwelcome question what he thought would happen after the breath of life leaves us, the friend's reluctant admission being, "Of course, if you press me, I believe that we shall all enter into eternal bliss. But I really wish you wouldn't talk about such disagreeable subjects." If "eternal bliss" can be made a disagreeable subject, the Psychical Researchers may be relied upon to do it.

Christianity and Buddhism.

Some recent correspondence in the New York *Times* offers welcome evidence of the improvement in manners and method of Christian apologists. Dr. Thomas Darlington, New York's Health Commissioner, had declared in a speech at the Church Congress in Boston that "Hospitals were first called into existence by Christians." Thereupon some gentleman, with the temper of Draper, protested in the *Times* that "during many centuries when the Christian church held absolute sway the healing art declined, and only as the power of that church waned did medicine and surgery advance." He also said that "the Maurya King, having embraced the Buddhistic doctrines, adopted the name of Asoka, filled his dominion with hospitals, and they remained while Buddhism retained its power in India."

In reply to this attack, a Jesuit wrote to defend the Church, claiming for it, and particularly for the Popes, in all ages, an ardent encouragement of medicine and surgery and also of organized relief in hospitals. In that connection he claimed too much; but he prefaced his defence with the frank admission that "hospitals were in existence before Christianity, and, indeed, there are traces of them as far back as the beginning of history."

There was a time when, to have suggested the existence of anything good before the dawn of Christianity, would have aroused violent and blind denial. That time has passed, and we can afford to be grateful. But Theosophists occupy a unique position: defenders and exponents of all that is good in all religions, they hold no brief for any one form of religion as against another. Hence they should be able to weigh these questions without bias, neither anx-

ious to attribute merit where it does not exist, nor to detract where praise is due.

Take, for instance, the statement that hospitals were founded by Asoka: that was certainly our own belief. Professor Rhys Davids, in his *Buddhism,* states that Asoka "established gardens and hospitals for man and beast," and that "the Edicts also show us that Asoka was not content with spreading the precepts of Buddhism within his own territories, large as they were. He is stated in them to have established in neighbouring lands hospitals for man and beast" (pp. 222, 228). And Professor Rhys Davids' statements about Buddhism are commonly taken as final. Closer investigation, however, throws some doubt on his reliability in this as in so many other connections. The Edicts themselves do not seem to warrant his interpretation. In *Asoka, The Buddhist Emperor of India,* by Vincent A. Smith (Oxford, Clarendon Press, 1901), which contains a complete translation of the Edicts, we find that Asoka, whose religious name in Sanskrit was Priyadarsin, and in Pâlî, Piyadasi, and who reigned from 272 to 232 B. C., announced in his second Rock Edict:

"Everywhere in the dominions of His Majesty King Priyadarsin, and likewise in neighbouring realms, such as those of the Chola, Pândya, Satiyaputra, and Keralaputra, in Ceylon, in the dominions of the Greek King Antiochus, and in those of the other kings subordinate to that Antiochus—everywhere, on behalf of His Majesty King Priyadarsin, have two kinds of remedies (? hospitals) been disseminated—remedies for men, and remedies for beasts. Healing herbs, medicinal for man and medicinal for beast, wherever they were lacking, have everywhere been imported and planted. In like manner, roots and fruits, wherever they were lacking, have been imported and planted. On the roads, trees have been planted, and wells have been dug for the use of man and beast" (p. 115).

Now Asoka's Edicts, whether inscribed on rocks, or on pillars, or on the walls of caves, were all written in forms of Prâkrit, that is to say, vernacular dialects nearly allied to literary Sanskrit. But the dialects of the inscriptions are to a considerable extent peculiar, and are not identical either with Pâlî or with any of the literary Prâkrits. Most of the inscriptions are written in the dialect known as Mâgadhî. So there is some uncertainty as to the exact meaning of several words used in the inscriptions, and Mr. Vincent Smith, in a footnote to the translation of Rock Edict II, given above, adds, in explanation of the word "remedies," that M. Senart, in his *Inscriptions de Piyadasi* (1881 and 1886), translates *chikisakâ* (*chikîchha,* Skr. *chikitsa*) as "remèdes," while Bühler (see *Epigraphia Indica,* vol. II, pp. 447-472; and *Indian Antiquary,* xx, 1891, 361) follows the older versions and renders "hospitals,"—Mr. Smith himself being "disposed to agree with M. Senart."

In his seventh Pillar Edict (p. 153), Asoka declared:

"Thus saith His Majesty King Piyadasi:

"The kings who lived in past times desired that man might somehow develop the growth of the Law of Piety (Dharma). Mankind, however, did not develop the growth of the Law of Piety according to expectation. . . .

"Therefore, thus saith His Majesty King Piyadasi:

"This thought occurred to me:—I will cause sermons on the Law of Piety to be preached, and with instructions in that law will I instruct, so that men hearkening thereto may obey, raise themselves up, and greatly develop the growth of piety. . . . Considering further the same purpose, I have set up Pillars of the Law, I have appointed censors of the Law, and preached sermons on the Law of Piety.

"Thus saith His Majesty King Piyadasi:

"On the roads I have had banyan-trees planted to give shade to man and beast; I have had groves of mango-trees planted; at every half *kos* I have had wells dug; rest-houses have been erected; and numerous watering-places have been prepared here and there for the enjoyment of man and beast.

"That so-called enjoyment, however, is a small matter.

"With various blessings have former kings blessed the world even as I have done, but in my case it has been done solely with the intent that men may yield obedience to the Law of Piety."

We see, then, the futility of claiming in any dogmatic spirit that Asoka founded "hospitals." And we see, further, that the great King's primary motive was not the relief of the body, but was "with the intent that men may yield obedience to the Dharma"—to the law of spiritual growth; or, as he expressed it in another Edict (Pillar Edict VI, p. 152), "with the intent that the people, rejecting their old vices, might attain unto growth in piety (Dharma). Thus, aiming at the welfare and happiness of the people, I devote my attention to those far and near as much as to my own relatives, if haply I may guide some of them to happiness." Consequently, whether hospitals were founded by Asoka or not, his action cannot be used to support the materialistic attitude which reduces religion to the supply of creature-comforts. "His Majesty thinks nothing of much importance save what concerns the next world" (Rock Inscription XIII).

For Asoka, however, the "next world" was not some remote heaven to be attained only after death. The "next world" was the world of illumination, of insight, attainable here and now, a state of being—the Kingdom of Heaven, where there shall be no more death, neither sorrow, nor crying, neither shall there be any more

pain; the kingdom of joy unfading, and of peace and wisdom and power. Wholly attainable only by the very few, yet in part within the reach of all men—even within the reach of criminals, under sentence of death, to whom a respite of three days was granted, in order that their relatives might "invite them to deep meditation. . . . For my desire is that the condemned, *even during their imprisonment,* may gain the next world, and that among the people pious practices of various kinds may grow, along with self-restraint and generous liberality."

T.

"It is possible to 'understand' a thing, as men say, and yet to completely miss its true meaning. That which is indefinite to the sense is often real to the spirit. You must look to the 'Kingdom of Heaven' for the meaning of things, as for all else. A hard saying, but a helpful one, if you apply yourself to it." BOOK OF ITEMS.

"Man is a spiritual being, placed in the midst of a material world. He must subdue this Matter, bending it to his needs and uses, which are those of SERVICE. *But he shall not forget the region whence he sprang—that* HE *stands rooted in Eternity."* BOOK OF ITEMS.

ELEMENTARY ARTICLES

VII.

Theosophy and Religion.

THEOSOPHY is sometimes spoken of as the Wisdom Religion, and it is customary to speak of the Christian religion, the Jewish religion, the Mahommedan religion, and also of the Protestant religion and of the Catholic religion. Is Theosophy, then, one of many religions? It has been said that "Religions are many but Religion is one," and in this direction we may find the answer to our questions. Theosophy is neither Buddhism nor Christianity, but a Theosophist may be either, or he may be something else.

What is religion? It is a definite form of experience resulting from a living relation with, and a response to the Supreme Reality, and an effort to express and interpret this experience and this relation. This is the substance of which all religions are specific forms, and if we study this experience and note some of its successive phases, I think we shall discover that not only is Theosophy in perfect harmony therewith, but that *it is* that substance itself, for Theosophy is not only a belief but an experience. There is such a thing as the religious consciousness of the race which has expressed itself in different forms, but these forms are one at the center. Religion is not based on Christianity, but Christianity is based on religion, and religion is not a theory, nor an intellectual system, it is an experience. Our theologies and our various systems of religion are endeavors to interpret these experiences and to express them in such terms as shall be understood by the people of a particular age or race, that they may profit thereby.

If we study Buddhism and its literature we shall realize how many of the great problems of man's life with which we are familiar are thought out from a new center, and upon what seems to us strange assumptions, but in ways that show us that there are only a few possible combinations of these great spiritual facts. Or if we turn our attention to a study of the history of sects and heresies

among the Mahommedans we shall see that the resemblances to the same divisions among Christians are so striking that we have only met under some new Arab name, or some out-of-the-way place in the Moslem world, the same fact and force or train of thought which led to similar schisms in the Christian Church. Each of these religions claims the absoluteness of its own faith and the wrongness of all others. But from the Theosophical standpoint the basis of this claim of each believer for his own faith is the true sense that through his faith he has laid hold of the Absolute. His claim is right in its spiritual content, but wrong in its form. It is true that our intellectual conceptions react in some measure upon our spiritual experiences, but these experiences are greater than our intellectual conceptions. The higher up or deeper down we go, the vaster seem the regions we have not explored, and what we know gives us the conviction that there are still beyond us wonderful, glorious, possibilities of beauty, truth and love—"We feel that we are greater than we know." So the soul refuses to be bound and limited by the intellect but rises on its instincts and sings with the poet—

"A warmth within the breast would melt
The freezing reason's colder part.
And, like a man in wrath, the heart
Stood up and answered, I have felt."

This means that all souls, whether they share the culture of the schools or not, may enjoy these spiritual experiences and come into this living relationship with the unseen, and it sometimes happens that men of great logical power do not reach as high in these spiritual experiences as do some men of much smaller intellectual power. I think Shakespeare has very beautifully expressed this in the following lines—

"Those earthly godfathers of heaven's lights
That give a name to every fixed star
Have no more profit of their shining nights
Than those that walk and wot not what they are."

What Shakespeare says is true, for when the fire worshippers adored the sun they did not know how great he was; they did not know that he was a million miles in diameter and could cheer a hundred planets as easily as he could illumine this one world. Although to them he was unmeasured, that flaming orb poured his light upon humanity, made the four seasons and all the life and beauty of the world. The children of Zoroaster did not worship as astronomers but as lovers of sunbeams. The truth is that the heart can love a sunbeam without knowing the diameter of the sun, and it can feel

the presence of an everlasting harmony and peace without being able to define and measure its source. This is religion and it is as hard to define as the spirit of a man—a force which rules, shapes and colors everything. When Virgil's hero was in heaven he asked his pagan but sainted father what the spirit of a man might be. The old hero said, "It is a mind which infuses itself through the whole mass, quickens all, and seems dissolved in the particles of the whole body."

But while it is difficult to give a satisfactory definition of religion we may note certain phases of expression which seem to be common to all religious systems. Among these experiences we may mention, First, an intuition of an unseen presence. Herbert Spencer says that, "Amid the mysteries which become the more mysterious the more they are thought about, there will remain the absolute certainty that we are ever in the presence of an Infinite and Eternal Energy from which all things proceed," and Mathew Arnold affirms that there is "a power not ourselves that makes for Righteousness."

Some people reason themselves into a truth, others see it as by a flash—that is intuition. This intuition is a power possessed by all in a greater or lesser degree and one of the purposes of Theosophy is to unfold and cultivate this power. Some scientific men have confessed that they have made the finest discoveries by intuition, and that reason has come in afterwards to prove their intuitions true. Sir Isaak Newton saw an apple fall from a tree and he saw the law of gravitation. Afterwards he made laborious investigations and built up strong arguments to prove that his happy guess was true, but he saw it first by intuition. *Light on the Path* says that intuition is a faculty of the divine soul, and through it comes a certain knowledge that could not be obtained by hard work or by experiment. I have never known a man who did not have an intuition that there was a supreme power, and nearly all feel that the power is just and good. I have talked with some of the most degraded men, who have been cursed by bad habits and bad surroundings, but all have admitted that they have this consciousness. Recently I was called into our City Jail to see a man who died two days later as the result of years of sin against his body. Six years ago he came from London, England, fell in with bad companions and went from bad to worse. For three months he was not sober and delirium tremens was the result. From this he could have recovered if sin had not shattered the temple of his body—heart, lungs, stomach and kidneys drained of vitality—a pitiable object he was. Soon I gained his confidence and the spiritual asserted itself. But what impressed me most was that, as I talked with him, a dozen other men as bad or worse than he gathered around us, while some by silent tears and

others by words bore testimony to the fact that they never got clear of the sense of a Supreme, just and loving power calling them to a better life. And this intuition is yet clearer and stronger in men who live a pure life—this is a phase of all religions. With this intuition of the perfect, the true and the beautiful, there comes also a consciousness of personal unworthiness and a desire to get away from one's present condition. You may call this repentance or you may give it some other name, but it is a fact of experience. Out of it springs aspiration—a desire to be something better and more perfect. It is a cry for help to realize the ideal and this we call prayer. I do not know of any religion that does not include prayer, although it is not all prayer that is called by that name. Emerson tells the story of a man who said, "All men are always praying and all prayers are answered," and there is a sense in which this is true. A man will never be a better man unless he loves something that is better and more perfect than himself and earnestly desires to realize that ideal. This is a fact of experience in all religions. This prayer for the perfect life is followed by self-sacrifice, renunciation, and obedience to the Inner Voice. All religions demand sacrifice in some form, indeed this may be said to be the central teaching of all religions and it is the heart of the Wisdom Religion—Theosophy. By an act of self-sacrifice the Logos became manifest for the creation of the universe and by sacrifice the universe is maintained, and Theosophy teaches that only by sacrifice can man become perfect. "The highest Sacrifice am I, here in the body, O best of embodied creatures," the Master said (*Bhagavad Gita, VIII,* 4), when speaking of the Emanating Power which causes the form and forthcoming of all beings. And in Book IV, 31, he says, "They who eat the ambrosial leavings of the sacrifice go to the immemorial Eternal. Not this world even belongs to him who sacrifices not, how then the other world, O best descendant of Kuru?" This book and Book XVIII are rich in teachings on this subject. These different religions all teach that in response to this aspiration, self-sacrifice and obedience, some divine influence is breathed into the human heart. The term "inspiration" expresses the thought that God is as delicate as a breath and that He passes into man's soul as the air moves between breathing lips. Virgil pictured Apollo as passing like a breath into the great soul of Sibyl, and as thus filling her spirit with a full picture of the future. Other gods entered other souls and started the flame of love, or patriotism or goodness. And in Book XVIII 61, 62 of the *Gita* it is said, "The Lord dwells in the heart of every creature, O Arjuna, through His Divine power moving all beings, as though guided by mechanism. Take refuge in Him with the whole heart,

O descendant of Bharata; through His grace thou shalt gain Supreme peace, the everlasting resting place."

Theologies have come and gone: fables have been told and forgotten: Moses and Paul, and Peter and John have all differed: and these again have differed from what we sometimes call Pagan Saints, but through all the ages, and among all peoples one thing rises up before us as real as the earth itself and beautiful as its four seasons. That something is the fact of worship, and in worship all these different souls seem to meet, and we feel that they are wonderfully akin to our own age and that they could join with us and the whole race in the singing of one hymn that is sung in our Christian Churches to-day, "Nearer My God to Thee."

Thus does the Theosophical teaching of the universal Brotherhood of man find confirmation, for all hearts have found good and peace by turning to the Eternal. These experiences are common to all religions although they have been differently expressed by different forms, and even by the same men at different periods of their life. The sweet Quaker faith used to exclude hymns and songs from its worship, but in these later days they are admitted. At the funeral of the poet John G. Whittier sweet songs were sung under the trees in the garden, and all forms of thinkers were present and expressed themselves, showing that the religious spirit is one in substance and is fitted for either music or silence. The statement of these great principles forms the essence of those three choice books of religion, *Light on the Path, The Voice of the Silence,* and *Bhagavad Gita.*

In the *Secret Doctrine,* volume 1, page 231, the origin of Devotion is stated and the author says that this feeling of irrepressible, instinctive aspiration in primitive man is beautifully and intuitionally described by Thomas Carlyle in the following passage: "The great antique heart—how like a child's in its simplicity, like a man's in its earnest solemnity and depth! Heaven lies over him wheresoever he goes or stands on the earth: making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight: angels yet hover, doing God's messages among men. . . . Wonder, miracle, encompass the man: he lives in an element of miracle. . . . A great law of duty, high as these two Infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment only of it is dead: the essence of it lives through all times and all eternity!"

All the great religious Teachers of history have insisted that religion is something more than ecstacy, it may include that, but it must go beyond it and not only awaken certain emotions but quicken

all man's dormant powers, so making him a full man—an ideal man. The ideal man is not one who puts himself apart from his fellows, but one who comes closest to them, endorsing and going beyond the sentiments of Terence who said, "I am a human being and cannot, therefore, be indifferent to any of the interests of mankind." He will go beyond this and say, "I am a soul and my heart loves all beings." His everyday life must live out this noble sentiment and he will carry water to a thirsty tree, be gentle and tender toward a flower, and vine, bird, and beast, and barefoot boy. His religious experience gives him visions of beauty and the great purpose of his life must be to live out the visions he has seen. In his presence high and low, rich and poor must compose one brotherhood. Krishna, Buddha, and Jesus are all agreed here. There are many who are attracted by the teachings of Theosophy but who are afraid that to be a Theosophist is to give up all the peace and joy, and blessedness of their Christian faith. Let me assure all these that such is not the case, for Theosophy gives us a more perfect view of man, and the greater thought brings a greater feeling, a stronger love, and a deeper philanthropy, for as it takes more water to encompass the larger island, so it requires more love and sympathy to surround the larger bulk of knowledge, and reverence, joy and peace are all deepened, for Theosophy is most truly the Wisdom Religion.

JOHN SCHOFIELD.

DETACHMENT.

"If you wish to bring your undertakings to a happy conclusion, learn to give yourself to them without referring them to yourself."—ST. IGNATIUS LOYOLA, *"Ribaden,"* L. v. c. 2.

REVIEWS

Another little book in the series containing *Meditation* and *Fragments* has just come to us from the press: *The Parables of the Kingdom** by Charles Johnston. Those who have had the pleasure of hearing Mr. Johnston speak on these topics, or who have read certain magazine articles of his upon the same themes, will need no further recommendation. The same illuminative faculty, the same ease and grace of diction, are apparent. But the various points and side-lights, brought together between these artistic covers, consolidated, as it were, and for the first time, therefore, seen in clear relation one to the other, enable us to appreciate as before had not been possible, the depth of spiritual insight, the wide and sympathetic, because understanding, range of thought. To be frank, such a brochure makes most theological exposition seem intellectually cumbersome and devotionally trite. Here we go to the heart of things, and feel a life and meaning in the Master's teaching which never before had been revealed to us. How clearly, too, this work shows the essential value of comparative religious study and the need that each mode of religious thought has of other modes, for its own best comprehension. The ripest of our Oriental scholars, and though we love to claim him, I fear the world of literature and philosophy will not permit any too great exclusiveness on our part here—turns from years of research in Eastern Scriptures, saturated with their spirit and atmosphere, to the Christian teaching, and viewing this in the light of that other, shows us new worlds of interpretation. Those who would desire to come closer to the essence of the faith taught by Christ, and who wish to know what Theosophy has to offer on the subject of Christianity, cannot do better than seek both in *The Parables of the Kingdom.* X.

On a Gold Basis, by Isabelle de Steiger. The sub-title of this book is "A Treatise on Mysticism," and it is needed, for the weary reviewer, who is made weary because he passes a large part of his time in Wall Street, hears enough there about Gold and "Gold Basis" not to wish to review works on the subject for a Theosophical magazine. Therefore it was with relief and positive pleasure that he found that he had a real book on a vital subject, instead of a dry treatise on economics. Madame de Steiger has written down in a rather inchoate fashion, the results of thirty or forty years of reading and study of mystical books. There are very few subjects not touched upon and none very thoroughly or conclusively treated, but the book is suggestive and stimulating. She does not hesitate to make dogmatic statements without adding evidence or proof, as for instance when she says, in passing, that impurity in the atmosphere is called "adultery" in the Bible. One wishes for her authority for such a startling claim. On the next page she complains that Herbert Spencer makes statements without explaining *why* he makes them! She has many references to Theosophy but is careful to explain that it is to the Theosophy known for centuries to alchemists and mystics, and not to the doctrines taught by the modern Theosophical Society. We are a little doubtful as to the meaning of this, for surely there cannot be two kinds of Divine Wisdom.

* For sale by the Secretary T. S., 159 Warren Street, Brooklyn, for 30 cents.

Madame de Steiger is said to have known Madame Blavatsky many years ago. One could wish that she had known her better, for we miss just that "touch" which marks the true exponent of the Heart Doctrine, and which Madame Blavatsky herself possessed in such a marked degree. C. A. G., Jr.

MAGAZINE LITERATURE.

The Monist, April: It is rare to take up a copy of this journal without finding something which holds the interest and attention of the reader, as well as adding to his information on timely topics. Members of the T. S., and those concerned about the present unrest in India, will find the article on "Akbar, Emperor of India," of peculiar interest and significance, for it will remind us that India's race problem is of colossal magnitude and that the Baboos who now clamor to throw off the English rule could replace it only by a Mahomedan dominion whose rigor and cruelty India has experienced in the past, but which the passage of peaceful years has overlaid in her memory. Akbar was a great prince—more, he was a great man. Mahomedan by birth and education, he was hospitable to Jew and Buddhist and Christian; reading and studying their scriptures, proclaiming tolerance for all religious faiths at a time when Europe was in the throes of the Inquisition. Ultimately he renounced Islamism and became what to-day we would call a Theosophist. But his own tolerance only throws into sharper contrast the bigotry and violence of the rulers who preceded and followed him. For India to wish its return is unthinkable.

In the "Choice of Facts" Mr. Poincaré deals with a subject the present reviewer could wish had been treated at greater length. Once we grasp the fundamental truth that our universe is infinitely rich in facts and that in our lives, as in our science, we are compelled to choose what we shall take and what reject, then it becomes apparent that nothing is more vital than this selection; that we can choose the beautiful, or the ugly; the enduring and recurring, or the temporary and isolated; and that according to our choice is the world we live in and the woof and warp of our lives.

A critique, *"David Hume's The Natural History of Religion,"* and "A Modern Zeno," an account of some recently discovered treatise of Archimedes, are other articles of exceptional interest. H. B. M.

Dr. W. A. R. Tenney, one of our valued members, in Cincinnati, has contributed an interesting paper to *Saxby's Magazine,* entitled, "The Occult," in which he tries to cover so much ground that we are afraid a person new to such subjects would get a rather jumbled set of impressions. But he quotes liberally from the writings of Madame Blavatsky and one can never tell when a single sentence from such a writer will light a desire for further knowledge, which will burn forever.

The ever indefatigable Paul Raatz has published two new books in German, Charles Johnston's *Geheimlehre,* 40 cents, and *Populare Geheimwissenschaft,* by C. F. Wright, price $1.25. Both these works are too well known to require review, and are mentioned here in case some of our German American readers might prefer to do their reading in the language of their birth.

The Theosophiches Leben contains the usual miscellany of translations and original articles. Mr. Johnston and Jasper Niemand represent the translations, while the Editor and Mr. Uhlig supply interesting original material. The only thing we cannot commend is the poetry, but then we never have liked German poetry since we had to translate it at school.

The Open Court. The interesting article in the recent numbers of this magazine is the "Revelations of an Ex-Medium." The man was a fraud and he tells how he committed his swindling from the first unsuccessful efforts at real mediumship, made in the presence of friends, to the end of a career of many years of deliberate and conscienceless cheating. Unfortunately a self-confessed criminal cannot be given entire credence, even when confessing his crimes. Any one capable of deceiving a woman mourning the loss of husband or child, and he did this thousands of times, is quite capable of faking this present article for the few dollars he could get for it. Apart from this doubt, it bears intrinsic evidence of truth and gives one more reason to follow the advice given by all Theosophical writers and resolutely to eschew everything that has to do with spiritism. Not that we disbelieve in the genuineness of many spiritualistic seances, for we do not; but we do very definitely believe that they are pernicious from every point of view; harmful alike to spectator, medium, and entity, whatever it may be, who is part cause of the phenomena. C. A. G., Jr.

On the reviewer's table are twenty-one other magazines, which we approach each month almost with despair, they are such a queer jumble of good intentions, honest stupidity, lack of ordinary education, absence of any religious sense, at the best, and absolute viciousness at the worst. Why any of them are printed we do not understand, for there cannot be a sufficient demand for such publications to make them profitable and there must be other and cheaper ways in which their respective editors (always the chief contributor) could see themselves in print.

The New Age Magazine is good enough to commend a recent QUARTERLY article; a mild commendation, but still a commendation. This particular article ends with the statement that the author may "modify his views and that he learns something every day."

The Vedanta Magazine, in answer to a question as to the difference between Theosophy and Vedanta, says, "Vedanta does not follow any Mahatma. It does not teach that psychic power is the highest ideal"! This learned Swâmi might as well have said that he does not believe in sunshine and that Vedanta does not teach that vegetarianism is the highest ideal. We cannot very well help following a Mahatma if one chooses to lead, just as we cannot very well help the sun from shining whether we like it or not. Both the sun and Mahatmas have a way of acting in accordance with the Laws of Being, without consulting the views of even a learned Swâmi. As for the psychism business, we respectfully refer the learned Swâmi to thirty-three years of Theosophical publications warning the reader against all kinds of psychism and particularly against the kind taught by learned Swâmis.

The Morning Star, which says it is "a monthly journal of the Ancient Wisdom Religion," tells his amazed friends that Mr. Judge repeatedly declared, in common with Dowie, Reed and other worthies, that he was to live for ages! Poor Judge. It must be the silly season for New Thought magazines.

Does the gentle reader wonder that we approach our task of reviewing these periodicals with despair? There are eighteen more of them and each one is worse than the last. The titles alone are enough to make one a little dizzy: *The Light of Reason (sic), Unity, New Thought, The Nautilus, The Open Road, The Swastika, The American Theosophist* (one of the worst), and finally, *The Co-Mason,* a magazine devoted (very devoted) to the interest of female Masons, whatever they may be.

C. A. G., Jr.

QUESTIONS AND ANSWERS

QUESTION 103.—*Do you consider there is danger in so-called metaphysical healing, and if so, how and why? Why is so little attention given in modern Theosophical teaching to the healing of bodily ailments? Healing the sick was a part of Jesus' ministry and he transmitted that power to his disciples. To-day we see Christian Scientists and many other "ists" attempting to heal the sick and to better material conditions by various mental agencies. Does Theosophy approve of the end they seek. If so, what better means to that end does it suggest? If not, why not?*

ANSWER.—No one, so far as I know, is in a position to say with final authority what Theosophy "teaches" or what Theosophy "approves." Theosophy is the broad science of life and death, or, rather, of the many states of consciousness extending through what we usually call life, and after what is commonly termed death—though it is becoming generally considered that there is no such thing as death, only life in its various forms—at least during a *Manvantara* or period of manifestation.

Now each individual person is what we might call a "unit of consciousness," being a cell in the great mass of cosmic consciousness, very much as a molecule of flesh is a unit in the body. This unit or ego has a more or less defined consciousness of its own, which, however, is only a privileged possession dependant upon its uninterrupted connection with the universal mass of consciousness, somewhat as a desk telephone is operative only when it is wired up to a central switch and the circuit for the electric current properly connected.

This unit of consciousness or ego is what we regard as our real self, and it is clothed and contained in numerous qualities or aspects all the way down from its "mind," through its feelings or emotional nature, to its physical body. Even its mind and its feelings are "bodies," too, in a way, though comparatively ethereal and perhaps formless as we usually consider form—or, at least, very elastic and of changeable size, shape, and constitution. Any one or several, or all of these bodies may become disarranged or disturbed in function, and then we are "sick." Now it would seem probable that if one body or quality is out of sorts, all the rest of the bodies or qualities must suffer more or less by reflection and interaction, and we have "symptoms" of various kinds. Until recently medical science has, in the main, confined itself to the doctoring of the symptoms in the effort to restore equilibrium. And this practice is not altogether wisdomless, in the absence of positive knowledge of the whereabouts of the true cause, and is very frequently successful, for the following reason. It may be that the flesh is the seat, at least, if not the actual cause, of its prominent manifestation, and, when active stimulation and recuperative medical or surgical effort are vigorously directed toward that part of us which can be thus approached, there occurs an opening out and a disinfection or a super-vitalizing of that part, the effect of which may even be transmitted back through and into the more subtle or intimate parts and qualities, so that they

in turn partake of healthful recovery by the very law of reaction, which, of course, works both ways, in and out. So much, then, for the treatment of disease by the customary medical method.

On the other hand, in some cases, what may seem to be a physical sickness is obviously only the reflection of a much deeper disturbance whose vortex is within the feelings or even, perhaps, within the mind itself, and is of such power and so intrenched as to render attack from the outside through the physical vehicle plainly futile. Certain feelings such as remorse, grief, fear, anxiety, will inevitably interrupt the organic secretions and more or less upset the functional activities of the body, and if long continued may cause chronic disease or even death. Certain actions of the mind, as immoral, unwise, or uncontrolled thought, may do the same. In such cases as these, either we must stand helplessly aside or find a means whereby to treat directly the emotional or mental bodies. This, Christian Science and other schools of metaphysical healing profess to do, and it would be idle to deny that in many cases they appear to succeed, just as the doctors do by the opposite method in the other class of cases.

The method of treatment recently made prominent by Dr. Worcester and his associates in what is called the Emanuel Church Movement appears to be a sort of instinctive effort to combine or compound the two schools of physical and metaphysical healing and, although yet in a formative and very crude stage, is probably a move in the right direction. In fact, all the various schools of thought and the numerous fads and isms that have sprung into activity during the last quarter of a century or thereabouts, as well as the fresh impulse toward civic changes evidenced in social reform, welfare work, municipal research, educational practice, etc., are part and parcel of the great cyclic planetary evolutionary period which is just now in the very throes of its parturition, and from out of which there soon will be born an era of marked advancement in art, science, manner of living, comprehension of the laws of being, and all that goes with an expanded consciousness.

Now as to what Theosophy teaches about all this: that depends not so much on Theosophy itself, for Theosophy is simply the law and the orderly sequence of evolutionary ways and means, as upon the teacher and, more especially, upon the pupil. Theosophy, like music, is *per se* always there and always the same, and, like music, means different things to different people. The pupil may take as little or as much, as he chooses or is capable of acquiring. One will get a glimpse of the wide horizon of cosmic vision and in the contemplation of that great and awesome revelation tend to forget, or ignore for the time, the importance of the small and homely relations of his immediate environment; another having caught a passing zephyr from the great breath of the Divine Love that "passes understanding" is moved to joyousness of spirit and intense desire to take others into the fold of his awakened affection; while a third type gathers around some leader, more or less a mystic, and this group, perceiving the close connection between mind and matter, turns its attention to emphasizing physical health and emotional exhilaration, adding, perhaps, the further enjoyment of pecuniary and social enhancement. In this group there springs up a determination to regard the question of healing as concerned only with the lower mental or emotional states, and soon we have men and women practising as mental doctors, though they do not always call themselves by this designation, who, through suggestion and concentration of mind, upon the patient, often set up an impulse in the desired direction.

The danger in and the objection to this method lie not so much in a mistaken theory as in an incomplete knowledge of the human being, his complex aspects and his place in the great scheme of the universe. Knowing so little, the "healer" may succeed in overstimulating one part of the patient while doing serious detriment to other and more important parts. We are very cautious in requiring a medical

practitioner to evidence considerable acquaintance with anatomy, physiology, and therapeutics before allowing him to treat us physically; but here we have a lot of people tampering with the much more delicate parts of our organism, who, in nearly all cases, can, in the very nature of things, know absolutely nothing about the subtle laws of our inner selves. Jesus was a great healer, it is true, if we are to believe the story of the synoptic gospels, and there have been other great healers, too, but it would hardly be safe to entrust our souls or even our bodies to the ordinary Christian Science or metaphysical healer for that reason.

R. McR.

ANSWER.—The answer generally given to this question as to the healing of the sick is that the use of mental methods to relieve physical ailments is likely to be injurious, because it drags down the higher elements in man's nature to apply them to the service of the lower. There are undoubtedly mental and nervous conditions which can be relieved and sometimes cured by such methods as are being extensively used to-day by the Christian Scientists, and the power of a man's own will over his own physical condition is very great. An interesting case of this appears in the New York *Times* of May 3d, where Dr. Worcester of the Emanual Church is described as having made a rapid recovery from a serious ailment, largely by his own efforts, as confessed by his physicians.

But to attempt to use "suggestion" or hypnotism in the cure of disease is, in most cases, to force your own will to dominate or displace the will of another, often with very injurious results. A will once subjected is easily brought under the control of any strong influence that may approach, and such an influence may as easily be for evil as for good. But more important is the rule that spiritual means should not be used for physical ends, whether those ends be the acquirement of wealth or the cure of illness. When we have reached the Christlike plane it will be time enough to talk of our ability to heal the sick because Christ did.

K. H. F.

ANSWER.—When we are able to loose men from their sin, as did the Christ, then truly will we have the power to heal the sick. This is the genuine cure, and to help the weak and the suffering to a truer faith, a cleaner heart, a saner mind, must inevitably tend to strengthen and purify the whole nature and body. The tendency of the theosophical philosophy is to view life as growing from within out. As a tree grows or a child, so do our habits of heart and mind and body. They have their cause and origin within and work outward through the manifold vestures of the soul till they appear in act or deed or bodily effect—an effect which may be manifest in the lines of our face or in some organ's susceptibility to disease. This is the effort of the soul to free itself—and here the physician may help by drawing forth the poison from the body or strengthening it to sustain the suffering and strain. But forcibly to intervene in this outward movement—to resist by the action of an alien will, the effort of the Soul to throw out the evil that has entered it,—is but to drive this evil back. It saves the body at the expense of the Soul.

H. B. M.

QUESTION 104.—*Can anything be said to make the point in Chapter VIII of Ocean of Theosophy, with respect to various books and verses in the law of Manu, clearer as to the real methods of reincarnation—that is, the physical processes which the ego has to pass through?*

ANSWER.—In the passages referred to in *The Ocean of Theosophy,* Mr. Judge issues a warning to students against the too literal acceptation of the teachings concerning reincarnation as given in certain Oriental scriptures. The philosophical books of the East are usually more or less mystical in their presentation of truth,

many of them so much so as to be very difficult of understanding by minds trained in Western habits of thought. Indeed, it often appears that the true meaning is purposely concealed from profane eyes beneath a literal symbolism entirely impenetrable to the untrained student.

Mr. Judge proceeds with a reference to two physiological explanations of reincarnation which might easily give rise to the idea of transmigration into bodies of lower animals, in the minds of those ignorant of the true teaching. The first of these, and the one to which the questioner points, is "that the various verses and books teaching such transmigration have to do with the actual method of reincarnation; that is, with the explanation of the actual physical processes which have to be undergone by the Ego in passing from the unembodied to the embodied state, and also with the roads, ways or means of descent from the invisible to the visible plane."

Even were it possible to put into language a complete explanation of such physical processes (which the writer frankly admits is beyond his ability), such an answer would extend beyond the limits of this department. However, something may be said, based upon the teachings of H. P. B. and upon studies made by students.

It should first be clearly understood what it is that incarnates; that of the trinity (Atma-Buddhi-Manas) which constitutes the real and immortal man, Manas only can be said to enter the body. Atma and Buddhi remain in "heaven" and radiate their energy through the incarnated Manas.

Let us now briefly follow the steps or stages of the Ego from Devachan to its objective appearance on earth. Imagine the Ego to have the power of attraction and repulsion somewhat like the common magnet. It is in Devachan now because little by little its attraction for earth-life had weakened, and plane after plane of grosser consciousness having been repelled by it, it rests in a condition of abstract thought—"alone with its God." But this state of equilibrium does not last forever. As its point of saturation is reached, its polarity becomes changed, and it begins once more to attract to it the conditions and things of earth-life. Like the magnet, it attracts what is its own. From the plane of concrete thought are attracted to it an overshadowing film of thought-atoms, so to say, and it becomes clothed in a mind. Acting in this vesture, it reawakens the germ of desire, and so draws to it a "layer" of materials from the plane of desire. Next, on the plane of vitality are set in motion the life-forces; and now under karmic guidance is shaped in the womb of the future mother the pattern-body for the coming incarnation; while in the father is the vital germ. The Ego hovers constantly near the mother during the first twenty-one days after fertilization, during which time her mother-influence acts upon the physical germ. Then the Ego, clothed with mind and desire and vitality, enters the mother, the animal fœtus is quickened with spiritual life, and the Linga Sarira grows by the building in of matter from the physical plane. So does the Spirit once again take on flesh.

It is needless to say that the above picture of the processes of reincarnation is crude and necessarily incomplete; as Mr. Judge said, the subject is a delicate one, and all details cannot be given. However, should the questioner or other students wish to pursue the matter further, it might be profitable to read Weissman's theory of the "immortal cell," and also Naudin's theory of "primordial blastema." By correlating these theories with the more spiritual teachings given in the Secret Doctrine and other Theosophical books, much light may be gained. A. I. M.

QUESTION 105.—*In a general way, how would Theosophy look upon even what we call advanced methods of treating criminals? And would it offer definite reforms?*

ANSWER.—One who has become a student, even in small degree, of what we term Theosophy soon comes to regard a man as an ego or individual proceeding on a pilgrimage through a series of existences under varying forms and surroundings until, having acquired its education, it returns to the source from which it originally went forth, a fully completed being. This return of the ego and its reabsorption into the infinite consciousness, which in the Buddhist system would be termed the attainment of Nirvana, should not, however, be confused with a sense of annihilation or a feeling of being smothered in unconsciousness. It should rather be compared to the condition of a son whose father has sent him on a world tour during which the senses and faculties of the young man are sharpened and developed by contact with the problems of travel, his judgment strengthened and his character formed, so that upon his return he is taken into his father's business as a partner or responsible assistant, and who also is found fit to enter into the family councils and upon whom are placed the duties of a share in the support of the family and the community. In a word he who went out an infant returns an adult.

On this pilgrimage doubtless certain egos fall by the way and are lost, but this is another question. Plainly, however, each is obliged to travel through dangerous places and often to overcome obstacles, and in the many incarnations required to fulfill its pilgrimage it must adopt various modes of travel, as it were, and occupy all sorts of vehicles and arm itself with such weapons of offence and defence as may be assigned to it or as it may be enabled to secure.

Now, rather curiously as it would appear, we in observing each other, usually fail to remember that after all we are a band of brother egos sent out by the same father upon the same tour; all about on a level as to general goodness and only differing as to the style of our dress and manner, the shape and appearance of our bodies, the workings and expression of our feelings and emotions, our modes of thought, and the particular office or job that has been allotted to each with its circumstances or environment.

You will ask what has all this to do with the science of criminology? Just this—a criminal is an ego whose instruments, body, mind, emotional nature, etc., are either all deficient or do not work in harmony. He is not necessarily bad, but he is out of gear and he should be treated precisely as we treat an insane person, duly restrained if his insanity is of a murderous or larcenous tendency, and educated, recuperated and recreated. To speak in mechanical terms, he needs to be *shopped*. Punitive measures, including vengeance, making an example, etc., are illogical and valueless; only such action should be taken towards a criminal as is educational and remedial. The effort should be to find a means whereby he may be placed in command of better instruments or taught to make better use of those he has. How often has it been found that the removal of a brain clot has entirely changed a man's character. The mere extraction of tonsils or adenoids from a child, which is now a common surgical performance, is at once followed by physical and even mental improvement. Proper surgical or medical treatment of the body gives to the ego a better *bodily* instrument; and is there any doubt that proper methods applied to the emotional nature or the mind serve to place the ego in possession of improved emotional and mental instruments? Hanging a man or shutting him in a prison cell, or keeping him at exhausting labor, certainly does not improve his bodily or his mental or emotional instruments or give him better command of these, and is about as logical as punishing a locomotive because it was in a train wreck.

Does Theosophy offer any definite reform in the treatment of criminals? Yes, it does, and has been teaching such reform for many years, and society at large is already beginning to follow its beckoning. First of all, the criminal should be *pitied*, not *blamed;* pitied for his ignorance or for his weakness. We do

not blame a man who has an epileptic fit even though he cause distress to those about him, but if in an anger fit he commit some offence we usually forget to pity his fall and hurry to work off our indignation by inflicting a suffering of some sort upon him. We are always filled with sympathy for a physical accident, why should we be less charitable towards a moral accident? If a man has a crooked leg and is lame, we hasten to give him our seat; if he has a crooked mind and steals, we call him a crook and despise him. Theosophy trains us to look upon the criminal without hatred, fear or prejudice, to restrain him, perhaps, temporarily, whether it be with handcuffs or a straight jacket, to investigate him morally, mentally and physically, to search out the defects in his instruments and to treat those defects to the best of our ability just as we would treat a patient in the hospital, reasoning that in fact he is just as right as we are but that he is unable to command his servants who are for the moment running riot with him.

As has been said, society is coming dimly to recognize this situation and to turn from merely primitive measures to remedial ones. As a knowledge of Theosophy gets to be more common and we come to see in each human companion, not only a face, a body and a bundle of emotion but a Soul doing the best it can with undeveloped and defective instruments, often under hard conditions; there will go out from us such strength of compassion, such overwhelming force of helpfulness, as will render it impossible for criminality to exist even in our neighborhood; will make of each of us a veritable Christ able to take upon ourselves, if need be, the sins of our weaker brother and whose touch will make a leper whole.

L. M. C.

ANSWER.—Maurice de Fleury, in his description of Social Vengeance, says: "The popular attitude toward the criminal man who has shown himself hateful for Society excites in his turn our hate, and appears to us to merit it." [1]

Contrast that point of view, which is fairly representative of the older penology, with the modern idea of reform as opposed to vengeance. In The Principles of Anthropology and Sociology in Their Relation to Criminal Procedure, Maurice Parmele writes as follows of

"Adjusting the treatment of the criminal to his character rather than to his crime." . . . "The tendency toward this method of adjustment has come to be known as the *individualization of punishment.* A number of recent modifications in criminal procedure manifest this tendency. In America has originated the indeterminate sentence by means of which the duration of punishment of criminals guilty of the same crime may vary greatly according to their record in prison. . . . In America also originated suspension of sentence with probation on parole." [2]

"In the first place, it is necessary to diagnose the character of the criminal and then to ascribe the appropriate treatment. . . . But the diagnosis and prescription made by the procedure cannot always be final, because not enough is yet known about the criminal. The preliminary and tentative judicial decision must, therefore, be readjusted in the course of the treatment in accordance with the further knowledge acquired concerning the criminal." [3]

The purpose and end of modern reformatory methods are not primarily to punish a criminal for a crime already committed, but to make further crime for him improbable—by a process of moral education suited to his capacity, to change a bad citizen into a good one.

Theosophy, if I understand it aright, is concerned primarily with the development of spirituality in individuals. Now one cannot usually transform a bad man

[1] Fleury: Lâine du criminel. Paris, 1898, p. 107-108. Quoted by Parmele.
[2] Parmele: New York, 1908, p. 139.
[3] Parmele: p. 145.

into a spiritual man at one leap. A bad man must in a normal process of growth pass through the intermediate stages of decency and good citizenship before he is ripe for an awakening to higher obligations and rewards. Therefore, from the standpoint of their effect on the victims, Theosophy must approve the more advanced methods of treating criminals.

Moreover, the change from punishment inflicted from motives of social vengeance to punishment used as disciplinary education for the criminal, indicates great advance in public opinion toward a sense of brotherhood and mutual responsibility. It shows, also, an approach to that time which Fleury regards as still so far distant—"the time of that supreme serenity which would be so becoming to Justice, the time when the heart freed from narrow egotism and from fear, our mind will retain for the most atrocious murderers only a mild and troubled pity."[1] Therefore from the standpoint of its effect on those who determine and administer the policy of the State, Theosophy must approve modern methods of treating criminals.

It is not the peculiar province of Theosophy to offer definite reforms on such subjects, nor does it need to do so when modern penology furnishes such a splendid working theory for our use in the war with crime. The elimination of crime by the regeneration of the criminal: surely this is good enough for the most theosophical. L. E. P.

QUESTION 106.—*How best may one strengthen the will?*

ANSWER.—The best way to strengthen any of our powers is to exercise them for some good end. The will can be strengthened by using it, not for the sake of making it stronger and giving us more power in the world, but by holding fast to the highest ideals of our nature, and by not letting go of any purpose we have formed for the help of others. K. H. F.

ANSWER.—The opportunities in life for strengthening the will are innumerable and incessant. One need only use them. In fact, it is in life—among the duties and possibilities of our daily life—that the will must get its schooling. To rise early in the morning when one feels lazy or tired, to refrain from saying or doing something unkind or retaliatory, against one's impulse, to infuse into one's work and one's play the energy, the initiative which will stamp it as peculiarly one's own—these are opportunities which come to us all.

To those who need more the following passage from Henry Bedinger Mitchell's "Meditation" (p. 24), may be helpful. "This recognition" (of our real freedom from the sway of our emotions and desires) "is also fostered by acts of self-discipline and self-denial. There is greater joy in exercising the moral muscles than those of the body, and from it comes a greater sense of power and of freedom. Try it with anything you are fond of; if, for example, you are a smoker, try giving up tobacco. You will learn in the first week how dominating is desire, how it drives us from without; and in the second, you will feel a sense of strength and freedom and absence of fear, a joy in the use and power of your own will." V. V. V.

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[1] Fleury: pp. 107-108, quoted by Parmele.

T·S·ACTIVITIES

The Annual Convention of the Theosophical Society.

The Annual Convention of the Theosophical Society was held on April 24, 1909, at the Hotel Brevoort, New York City, in pursuance of the call of the Executive Committee.

Morning Session.

The Chairman of the Executive Committee, Mr. Charles Johnston, called the Convention to order at 11 A. M., and nominated Mr. Henry Bedinger Mitchell as Temporary Chairman.

After being unanimously elected Mr. Mitchell took the chair.

Upon motion the Chair then appointed a Committee on Credentials, consisting of the Secretary, the Treasurer and Mr. Acton Griscom.

After a short recess the Committee reported that all the credentials submitted had been examined and found satisfactory, the following Branches being represented by delegates or proxy:

Baltimore, Baltimore, Md.
Blavatsky, Seattle, Wash.
Blavatsky, Washington, D. C.
Boston, Boston, Mass.
Cincinnati, Cincinnati, O.
Dayton, Dayton, O.
Detroit, Detroit, Mich.
Indianapolis, Indianapolis, Ind.
Middletown, Middletown, O.
New York, New York, N. Y.
Pacific, Los Angeles, Cal.
Providence, Providence, R. I.
Queen City, Seattle, Wash.
Salt Lake City, Salt Lake City, Utah.
Shila, Toledo, O.
Southern, Greensboro, N. C.
Stockton, Stockton, Cal.
Toronto, Toronto, Can.
Virya, Denver, Colo.
Caracas, Caracas, Venezuela.
London, London, England.
Newcastle, Newcastle-on-Tyne, Eng.
Norwegian, Christiania, Norway.
Berlin, Berlin, Germany.
North Berlin, Berlin, Germany.
Sudende, Berlin, Germany.
Dresden, Dresden, Germany.
Suhl, Suhl, Germany.
Flensberg, Germany.
Neusalz, Neusalz, Germany.

The Chair then called for nominations for permanent officers.

Upon motion of Mr. Johnston, Dr. Archibald Keightley was unanimously elected permanent Chairman.

Miss Louise Edgar Peters, being duly nominated, was unanimously elected permanent Secretary.

Dr. Keightley then took the chair and addressed the Convention as follows:

Address of Chairman.

To the Members of The Theosophical Society in Convention Assembled:

The members of the British National Branch send their heartiest greetings and most cordial wishes that your deliberations may be attended by still greater

results in the promotion of the objects of our Society. This convention is the first to occur after the close of one of those cycles which are milestones in our progress and it is well occasionally to glance back at our history in order to gather the meaning of events with which we are more or less familiar.

It is now a little over thirty-three years since the T. S. was founded, in November, 1878, and of those who shared in that act none are with us in the flesh, or at least in active work. With the exception of two or three, the founders of the Society did not realise the true objects with which H. P. Blavatsky was acting. The Theosophical Movement did not then form the ostensible basis of action and if we read the aims which the T. S. then had before it, as published in the early volumes of the *Theosophist,* we find a very curious record. It would seem as if the exploitation of psychic phenomena had been the principal aim, and in the light of our present knowledge we are aware that that was far from the aim of H. P. B. But it is ever thus in institutions of human growth, and the husks of error are winnowed from the grain in process of time, provided there is an interior vitality which binds such human associations together. Such vitality was supplied to the T. S. by its connection with the Theosophical Movement brought about by H. P. B.

In 1878 the centre of activity was transferred through London to India, where the Theosophical philosophy was put forward by H. P. B. in the *Theosophist* and by the writings of Mr. Sinnett, attention being drawn by the psychic phenomena.

Thus from 1875 to 1885 we have the period of the psychic phenomena and the commencement of the growth of the philosophy. In 1885 the psychic phenomena were assailed, and from one cause or another those members who were actuated only by psychic curiosity fell away from our ranks. The time for psychic phenomena was over for the outside world, the propaganda of the philosophy was to take the prominent place. At about this time there came forward one whom we all know and reverence for his devoted work—William Q. Judge—who was by H. P. B. called the Resuscitator of Theosophy in America, who sealed his devotion with his life and never ceased his work from 1885-86 onwards to his passing from among us in 1896. Beginning as a Founder in 1875 he left behind him in his twenty-one years of work a consolidated society from which we at the present time benefit.

From 1885 onwards H. P. B. had been at work on her great volumes of the *Secret Doctrine.* These were published in 1888 and her work in England and Mr. Judge's in America mark the period of a united study of the Theosophical philosophy, lasting from 1885 to 1888 and thence onward to 1895-1898.

That period of between two and three years was another time of change similar to those between 1875 and 1878 and between 1885 and 1888. These were periods of consolidation, of change of methods of work. The first from material psychic phenomena to philosophy: the second from a more refined psychic phase to a more refined philosophy. The first corresponding to a marked promotion of the first object of the T. S., the second to a commingling of the second and third objects. In my view the period between 1895 and 1898 corresponds to a chaotic effort to promote the first object, with a too great admixture of the psychic and little or none of the philosophy. In each period of change—a state resembling one of the critical states of matter—there have been upheavals of the corporate body of the T. S. But just as the matter changes its form and as a corporate body looses some of itself in the process so has the T. S. Those portions lost are too loosely attached to the centre of force. So the T. S. has lost some of its members, but has consolidated and gained unity and strength with the testing and refinement under stress of changed circumstance. Thus we have come to 1905-1908 with a still deeper synthesis of the three objects. Last year marked a change and with it came to the T. S., a realization of its objects in a

deeper sense than it had before possessed. We have come to see that the T. S. as a whole has been passing along the old path—the life of the soul, and that the cultivation of the three objects is the practical method by which each member of the T. S. and the T. S. itself grows inwardly. In my view the last three years have been a process of consolidation towards the life of devotion, the life devoted not to external mental cultivation of the separate three objects of the T. S., but to their synthesized and united vital action in the culture and life of the soul.

Each one of us has now to see what we will make of it during the next ten years.

Upon motion of Mr. Mitchell a Committee on Nominations was unanimously elected, consisting of Mr. C. A. Griscom, Jr., of New York, Mr. Edward Alden, of Brooklyn, and Mrs. W. T. Gordon, of Hamilton, Ohio.

Upon motion of Mr. Griscom a Committee on Resolutions was unanimously elected, consisting of Mr. Charles Johnston of New York, Mr. William Joice of Brooklyn, and Mr. H. E. Davis of Indianapolis.

Mr. Charles Johnston, as Chairman of the Executive Committee, then presented the following report:

Report of the Executive Committee.

Dr. Keightley's address to the Convention, with the very instructive summary of our history which he has given us, has suggested to me that perhaps it would be interesting to many of those present, if I were to try to summarise the history of the work of the Executive Committee for the last three years, instead of confining myself to the year just closed. For the last three years, taken together, make an epoch, a period of reconstruction and consolidation, through which we have gained a solid basis and a thoroughly practical Constitution, and have become once more, what The Theosophical Society was meant to be, an international body.

We began our work of reconstruction in 1906, at the Convention held at Cincinnati in April of that year. In the Constitution then adopted, we returned to the original idea of the Society: that it is a Federation of Autonomous Branches; and that the Convention of the Theosophical Society is a Convention of Branches, rather than a Convention of members. This principle has been tried and tested through the last three years; and it has stood the test well. It was thoroughly debated at Cincinnati in 1906, and again at Dayton in 1908. We find, what was not anticipated when the return to this principle was made, that we get a much larger representation under the system of Branch voting than we ever were able to, under the system of individual voting; it is more representative, and much safer in practice.

Another important change was made at Cincinnati in 1906. This was the reorganisation of the Executive Committee, so that its members hold office for three years, one-third of the Committee going out of office each year. In this way we secure stability and continuity, both of which were somewhat in jeopardy under the former system, when the Executive Committee went out of office at each Convention, thus leaving the Society for an appreciable time without any permanent executive organization.

Having thus obtained a thoroughly sound and practical Constitution, we entered on the period of reconstruction and reunion, which has already made such splendid progress. The first move toward reunion came from our friends in England, with Dr. Keightley at their head. As a result, we were able to congratulate ourselves, within a few months after the Cincinnati Convention, on having a strong contingent of the Society in Great Britain. The example thus set was soon followed by our fellow-workers in Germany, and we have now a large number of enthusiastic and effective members in Germany, the Berlin Branch

being the most numerous, and one of the most active Branches in the Society, while we have vigorous Branches in other German cities.

In the present year, I am happy to be able to report, for the Executive Committee, that a like reunion with Norway has taken place; and also that a beginning of the same beneficial process is to be reported for Austria. And we hope soon to have to report favorable news from Sweden and Venezuela.

As a necessary corollary to this work of reunion, came the simplification of the name of the Society. The name The Theosophical Society in America, dates, I believe, from about the year 1887, and meant that part of The Theosophical Society which found itself in America. In 1895, as a protest against arbitrary action on the part of some of the permanent officials of the Society, The Theosophical Society in America found it expedient to secure a more complete measure of self-government. Its example was followed by members in other countries, and The Theosophical Society in England, The Theosophical Society in Ireland, in Germany, in Norway, and so on, were consequently formed. We find ourselves now restoring the older status, with complete safeguards against the old drawbacks. And, as a result of this reconstruction, it is no longer necessary to designate ourselves The Theosophical Society in America, in England, in Germany, and so on. The separation into national societies being no longer valid, the only title which correctly describes us is The Theosophical Society. For my own part, and I believe the same is true of all our older members, I have always been firmly convinced that, in the beginning, I joined The Theosophical Society, unlimited and unconditioned, and of The Theosophical Society I have ever since been a member, and hope so to continue to the end.

We have also had a constant growth in membership. The other day, as Chairman of the Executive Committee, it was my duty and privilege to sign eighteen diplomas; some went to England, some to Germany, some to Norway, to South America, to Austria. Only two went to the United States. Our American Branches must, therefore, look to their laurels.

This is a brief summary of three years of vigorous constructive work. We look back over this period with deep satisfaction and gratitude, and with the conviction that much has been accomplished that will stand the test of time. An epoch is, in a certain sense, completed and closed. It remains for our members and Branches, and for the Society as a whole, to enter on a new epoch, with renewed vigor, hope and courage, and, as always in the past, with warm-hearted tolerance and brotherly love.

On behalf of the Executive Committee, I beg to submit this Report.

CHARLES JOHNSTON, *Chairman.*

The Secretary then presented the following report:

REPORT OF THE SECRETARY, T. S.

April 25, 1908, to April 24, 1909.

New Branches and Members.

The Secretary begs to report that during the preceding year diplomas have been issued to 126 new members as follows: In the United States, 39; in Germany, 37; in England, 7; in Norway, 26; in South America, 12; in Sweden, 2; in Austria, 3—Total, 126.

During the same period the Society has lost by resignation 34, and by death, 5.

Charters have been issued to two new Branches in the United States—the Pacific Branch at Los Angeles on May 14th, and the Petrovna Branch at San Francisco, December 16th, the former San Pedro and Los Angelenos Branches having

withdrawn immediately after the last Convention, which restored the original name and explicitly international character of the Society.

The Caracas Branch in Venezuela was chartered October 15, 1908, and reports from that section indicate that a very large membership may be expected.

The Norwegian Branch was chartered January 15, 1909—the result of the action of the formerly independent Society in Norway applying at the same time for membership, and a charter as well as individual diplomas have been issued to them.

Correspondence.

It is with pleasure that the Secretary can report a larger correspondence during the past year than ever before—Correspondence with the International Branches and members who have sought the Secretary's office as a medium of exchange—correspondence introducing the QUARTERLY in Libraries—the increased sale of books from many outside sources—letters of inquiry and explanation—and an occasional letter card, or some missive to the isolated member, thus giving encouragement and hope by assuring them that they are not forgotten—that by their loyalty in thought, and word, and deed they share in the consciousness and life of the organization of which they are a part.

The Sale of Books.

The sale of books dealing with Theosophical subjects has greatly increased within the past year. Encouragement has been received by donations of the *Path* and other of the Society's magazines, the sale of which has brought profits to The Theosophical Society which are devoted to the publication of Theosophical Literature. Our facilities are greatly increased whereby any book not in stock can be promptly supplied.

Donations of Theosophical books are continually in demand and members having such books to spare will kindly remember the requests of the libraries and send them to the Secretary's office.

The Theosophical Quarterly.

The active work of The Theosophical Society is shown in the growth, both as to quality and to numbers issued, of the THEOSOPHICAL QUARTERLY—now in its seventh year. It is found in the principal Public Libraries and Universities of the United States and their appreciation is shown by their requests for back numbers, prompt notification of their failure to receive it, and application for indices, that they may be preserved for reference and use. They have also requested donations of other Theosophical literature, and through this channel we have received orders for books, and inquiries regarding the location of members and Branches where further information can be obtained.

We have been greatly assisted by the active participation of Branches and members in placing the QUARTERLY with dealers and extending its circulation and influence by sending subscriptions—which greatly exceeded the number ordered of the last issue. The demand is constantly increasing for the QUARTERLY in England, South America, Germany, Austria, Sweden, Norway, Australia, and has even penetrated into darkest Africa.

A Word Personal.

Again the occasion offers me the opportunity to express my appreciation to the members and Branches for their thoughtful responses, kind thoughts and offered help, which has encouraged and sustained me in this work of duty and love they have given me to do. And also to acknowledge my gratitude to my co-workers in

office for their prompt response to my many calls for advice and assistance—thus sharing with me the work and responsibility of this office.

Respectfully submitted,

ADA GREGG,
Secretary T. S.

Mr. Griscom then moved that the Secretary's Report be received and placed on file, and that the Committee on Resolutions prepare a fitting expression of thanks to the Secretary for her faithful services.

The Secretary of the Convention, having been empowered to cast a unanimous vote, the Chair announced that the vote had been cast and was on file.

Mr. Mitchell, as Treasurer for the preceding year, presented the following report:

REPORT OF THE TREASURER, T. S.

April 24, 1908—April 24, 1909.

Receipts.		*Disbursements.*	
Dues	$603.85	Secretary's Office	$248.29
Donations	414.19	Theosophical Quarterly—	
Theosophical Quarterly	313.72	(April, July, October)	962.46
	$1,331.76		$1,210.75
Balance April 24, 1908	261.32	Balance April 24, 1909	382.33
	$1,593.08		$1,593.08

Assets.		*Liabilities.*		
Cash on hand April 24, 1909.	$382.33	Secretary's Office—		
		Bills payable		$46.25
		Theosophical Quarterly—		
		January	$269.75	
		April	321.40	
				591.15
		Secretary's Office, April (estimated)		33.00
Deficit, April 24, 1909	288.07			
	$670.40			$670.40

Deficit, April 24, 1908	$140.93	
Deficit, April 24, 1909		$288.07
Year's Deficit	147.14	
	$288.07	$288.07

Respectfully submitted,

H. B. MITCHELL,
Treasurer.

April 24, 1909.

The Treasurer called attention to the fact that the deficit was greater by $147 than that of last year.

Upon motion of Mr. Hargrove the report of the Treasurer was declared unanimously accepted and the Committee on Resolutions was instructed to prepare resolutions of thanks to the Treasurer for his faithful services.

Mr. Mitchell then moved that a Finance Committee be appointed to devise means of raising money for the finances of the Society. He nominated Mr. Gris-

com, of New York; Mr. Albert Mendenhall, of Dayton; Mr. Herman Hohnstedt, of Cincinnati; Mr. H. E. Davis, of Indianapolis, and Mr. Alfred L. Leonard, of Los Angeles.

An amendment, suggested by Mr. Griscom, that the Committee be empowered to add to its numbers, was accepted by Mr. Mitchell, and the motion was carried unanimously.

Mr. Griscom, as Chairman of the Committee on Nominations, then presented the following report:

REPORT OF THE COMMITTEE ON NOMINATIONS.

The Committee recommends the re-election of the two retiring members of the Executive Committee—Mr. Charles Johnston and Mr. Birger Elwing—for a term of three years, and of the Secretary, Mrs. Ada Gregg, and of the Treasurer, Mr. Henry Bedinger Mitchell, until the next Convention.

It was moved and unanimously carried that the Report be accepted as read.

Upon nomination of Mr. Griscom the officers recommended by the Committee on Nominations were re-elected unanimously.

The meeting then adjourned until 3 P. M.

AFTERNOON SESSION.

After calling the meeting to order the Chair asked for the report of the Committee on Resolutions.

Mr. Charles Johnston, as Chairman of the Committee on Resolutions presented the following report:

REPORT OF THE COMMITTEE ON RESOLUTIONS.

RESOLVED, That the Theosophical Society in Convention assembled wishes to put on record its cordial appreciation of the faithful and effective work of the Secretary of the Society, and especially of the resourceful, optimistic and brotherly spirit in which this work is carried on. We trust that the Society may have the good fortune to profit by the services of the Secretary for many years to come.

RESOLVED, That the Theosophical Society in Convention assembled desires to express its sincere appreciation of the work of the Treasurer of the Society—its recognition of the arduous character of that work, and the effective way in which that work has been carried out, and the hope that every member in the Society will do all in his power to make the duties of the Treasurer less arduous in the future.

RESOLVED, That the Theosophical Society in Convention assembled extends a hearty welcome to the Norwegian members, who have recently become an integral part of the Society, thus taking a further step in the re-establishment of the Society as an international body.

RESOLVED, That a copy of this resolution be forwarded to Colonel Knoff, for transmission to our members in Norway.

RESOLVED, That the Theosophical Society in Convention assembled extends a hearty greeting to our brothers in Germany, whose Branches will assemble in Convention in May; and that the Chairman of the Executive Committee be authorized to send a suitable letter of greeting to the German members in Convention.

A motion by Mr. Davis that the Convention express thanks and appreciation to Mr. Charles Johnston and Mr. Birger Elwing, the outgoing members of the Executive Committee, was unanimously carried.

Greetings by telegram from the Dayton Branch were then received as follows:

Dayton, Ohio, April 24, 1909.

To Mr. Charles Johnston, Brevoort Hotel, New York.

Greetings and best wishes from Dayton.

A. I. MENDENHALL.

Mr. Mitchell then moved that greetings be sent to Germany.

Mr. Johnston suggested that the motion be amended so that England be added to the resolution of the Committee on Resolutions concerning Germany, which was duly ordered.

REPORTS FROM VISITING DELEGATES.

The Chair then called for reports from visiting delegates. Mrs. Gordon spoke on behalf of the Middletown Branch. Mr. Davis reported on the work in Indianapolis, where much intelligent and effective use had been made of the THEOSOPHICAL QUARTERLY. Mrs. Sheldon, of Providence, R. I., told of the difficulties experienced in a branch formed chiefly from those who had severed their connection with other organizations. Dr. Keightley gave an interesting résumé of the work in England, where the membership-at-large is about one hundred and the London Lodge lectures fortnightly to audiences showing from thirty to sixty new faces each evening. At Newcastle-on-Tyne the Branch had been compelled to secure larger meeting rooms.

Denver Branch.

Mr. Hargrove spoke of the Denver Branch. " 'Still waters,' he said, 'run deep.' I suppose we have recovered from the habit of expecting large display and noise. We have nothing to gain by public notice, and don't wish it now. This fact is tremendously significant. The movement has attained depth, and has become an undercurrent in the life of this nation.

"At no time in the history of the Theosophical Movement has the work been in a more satisfactory condition than at present. I cannot think that there is anyone who would willingly go back to the large meetings in Madison Square and the noise and confusion. Let everyone examine the situation from this point of view.

"Nothing can be more inappropriate than blueness or discouragement. We must not be discouraged because we can't see results. We ought to have learned by this time not to expect results. Our duty is to be Theosophists. He who thinks the truth spreads the truth. He who *knows* lights knowledge in minds and hearts wherever he goes. That is our work at present.

"I know what membership in this organization is worth, and want to congratulate every member on his membership. Membership is a great privilege and responsibility and source of joy."

New York Branch.

Mr. Mitchell then spoke for the New York Branch. He stated that Mr. Hargrove expressed his own point of view very admirably.

In regard to the work of the New York Branch Mr. Mitchell said that the attempt was made to go back to fundamentals. The work was based on the motto of the Society, "There is no religion higher than truth." We sought it and helped others to seek it. We felt that we needed the widest of open doors, but that there was no need for publicity. We are searching the reality of religious experience. We have sought to prove the reality of religious experience, and to help others to feel it in their lives.

"We haven't asked anyone to join. There have been open meetings. Religious books have been discussed. We have grown. At the last Convention we had eight delegates, this time we were entitled to thirteen. Many have come to the meetings; some have joined. But even those who haven't joined are doing the work by spreading the point of view.

"What is the other work of this branch? Conferences between University men and clergymen have been held—a free platform furnished. Five or six clergymen and five or six university men have met for the discussion of religion. The Theosophic spirit has permeated these men so that it has been held the fitting thing for Church and University to do, and the Church has continued it. The Theosophic spirit has been imparted to others. *To know* is to carry a light which lights light in others. *To be* is to carry a light. We are cheered by the spread of the spirit. Our method is the method of collective endeavor, in which each person has something to contribute."

The Chairman then called on Mrs. Charles Johnston to speak on the best way of furthering branch work.

Mrs. Johnston said in part: "The work is to kindle in hearts something which is indescribable, with this difficulty in view: Anything hard and defined like a finished philosophy is a hindrance. My best work in the last few years has been where I stand alone. My best message was not to remember that I have anything to say, but to listen to what the other person has to say. I went among the immigrants and found there a love of humanity, which brought back to me the great things for which we are striving. If I had remembered that I had something to teach them, I could not have had a realization of the true spark of God in our hearts.

Upon motion of Mr. Mitchell the letters of greeting were read as follows:

LETTERS OF GREETING.

Stockton Branch.

April 13, 1909.

To Chairman Executive Committee:

My Dear Mr. Johnston:

It is with pleasure I send you the inclosed; and all in full accord. Stockton Branch T. S. sends hearty greetings and best wishes for the success of the T. S. Convention, to be held on April 24th at New York. Our little Branch is faithfully plodding along the path, holding, regularly, Sunday morning meetings, with now and then a visitor. For quite a few months we have had visiting our meetings regularly a deep dyed Socialist and as deep a Spiritualist of the old type, and I am pleased to tell you they are still with us, and are now taking to the *Ocean of Theosophy* kindly, and we have not quarreled with them, because we were determined if they got nothing we would get patience. Mr. Judge told us that was the attitude to hold, when he visited us here. I think it made a stronger impression, perhaps, giving it personally to us. Perhaps you know it is hard to cope with such; they are so satisfied.

I remain, cordially yours,

Algie C. Kelsey.

Queen City Branch.

Seattle, April 15, 1909.

We hold meetings, as usual, Sunday afternoons, also Tuesday P. M.

During the week, members and others often call to converse on Theosophy, or ask questions. We keep open house for enquirers and students.

Individual work is done as opportunity offers. Mr. Clark often holds informal

talks at different places, one was at Victoria, B. C., where quite an interest in Theosophy was manifested.

Our hearts go out with good will and encouraging thought toward all co-workers, and hope others may be favored to accomplish more than we are able to.

We are especially interested in all loyal ones who work from year to year so faithfully for all, and trust that this next Convention may be entirely successful, and as helpful as usual.

We still hold the hope that some able and earnest students may come to Seattle, who would take up the public work, and give us an opportunity to aid them all we were able. In a city like Seattle we might have a thriving center of public work, with the right ones in charge, but we will continue to hold a center at our home.

With best wishes,

Fraternally yours,

JENNIE S. CLARK, *Secretary.*

West Berlin Branch.

Schöneberg, April 9, 1909.

To the Members of the Theosophical Society, in Convention Assembled:

GREETINGS:

We want heartily, that this Convention, as such, and their individuals and their resolutions may be full of immortal blessing and love of their immortal friends of mankind. We hope, too, this great Theosophical spirit may enlighten all comrades, unknown and known, in the Theosophical Movement all over the world, and so give them power and light to help and teach others wherever they may be.

This hope, your co-workers in Germany!

Fraternally yours,

WILLI BOLDT,
MAGDALENA BOLDT,
GUSTAV HÖRICKE.

South End Branch.

Berlin, April 11, 1909.

To the Members of the T. S. in Convention Assembled:

DEAR BROTHERS AND SISTERS:

The Südende Branch T. S. sends to you her most cordial greetings and wishes for a successful and harmonious outcome of our Convention.

Though none of us can attend, we shall be united with you in heart and thought, confiding that all your deliberations will breathe the spirit of love for Humanity, to which all our work is consecrated.

It is no more necessary, as in the years before, to make a prominent point of the "Spirit of Solidarity and Unity in the T. S.," for this has now become a fact amongst us, that no one yet can doubt. We can now spend all our forces and concentrate all our powers of thought in the realisation of the work, which the Masters have entrusted to us, which is the re-awakening of Humanity to the consciousness of its higher Being. And as the best fruit of the realised Unity of the T. S. we are feeling the force of the Whole working through each part, enabling us to do not only more work, but also more effective work than before.

Our little Branch, which commenced its life in last September, intends to work in the Southwestern suburbs of Berlin. We held during the past winter regular weekly meetings at Südende, in which matters of Religion, Philosophy and Ethics were discussed, with special attention given to the Christian Religion. The discussions were introduced by the lecture on some chapter of some religious or philosophic book or occasionally by the reading of an essay from a member. Once a month we had a discussion about a subject chosen in advance, and members were encouraged to write down their ideas and thoughts about that subject. This discussion proved very attractive and useful, as members were holding the subject in mind during the whole month, looking with great interest forward to the evening of the discussion. The traces of the spiritual movement in Germany, as evidenced by notices and articles in the newspapers and in magazines were also followed and read and discussed in our meetings.

It is intended to move in the next winter the place of our meetings to the neighbouring locality "Steglitz," which is becoming the center of the Southwestern suburbs, counting already more than 50,000 inhabitants and it is hoped that there we shall succeed to become more in contact with the public, than we did here. We look with great hope and confidence forward to the future, decided to devote ourselves with our whole heart to the part of the work which has fallen to us.

With most cordial greeting we are, Brothers and Sisters,

Fraternally yours,

For the Südende Branch T. S.,

LEO SCHOCH,
RICHARD WALTHER.

Norwegian Branch.

Christiania, April 10, 1909.

To the Theosophical Society in Convention Assembled:

On behalf of the Norwegian Branch of the Theosophical Society I beg to express our gratitude and joy over having been so readily and cordially accepted as a Branch, of which the received Charter, dated January 15, 1909, and the statement made in THE THEOSOPHICAL QUARTERLY, for January this year, bear witness.

We are convinced that this our connection with the International Theosophical Society will bring us much help and strength in our future work. In fact, some of us, I think, have already realized, to some degree, at all events, this help and increased power, and we are looking forward to the coming years with hearts full of hope and trust and cheerfulness.

We ask the favor to be remembered by you all, as we remember you, on this day of the Annual Convention, and we wish to express that we are looking confidently forward to the results of your deliberations, knowing that whenever assembled in the name of the blessed Masters, proper guidance is never lacking.

With brotherly sympathy, love and best wishes,

Ever yours,
T. H. KNOFF.

German National Branch.

Berlin SW. 48, April 2, 1909.

To the Members of the T. S. in Convention Assembled at New York:

GREETING:

Again a year has passed, since we came together in Convention, as representatives of the international Theosophical Society. And again I have occasion to bring to you the hearty greetings and good wishes from your brothers and sisters

in Germany. We look, as ever, with great interest and enthusiasm, to the proceedings of the Convention, and though none of us are able to be present in person, we will certainly be there in mind, and we will take part on the inner plane in all the actions of the Convention. With heart and thought we will be amongst you and offer you the best we are able, and we will bring back from the Convention as much sympathy and spiritual influence as we are able to assimilate.

The past year we can truly consider to have been a very successful one. Thirty-one new members came into our ranks, and though many members left our Society on account of our resolution to have fixed dues, we have almost the same membership as one year ago, that is, 243 members.

We have nine local Branches, one new one; but one branch has ceased activity.

During this year we printed three leaflets: (1) "From the Teachings of Theosophy," (2) "Theosophy in Daily Life" (Jasper Niemand), (3) "The History of the Theosophical Society" (Charles Johnston). These leaflets were very helpful; we don't distribute them *en masse,* but we must have them for the information of inquirers and for the visitors to our meetings.

One remarkable thing I would like to mention. Since our last Convention, when we became an international Society, called the "Theosophical Society," it seems as if many conditions have changed. At least I can say this in the name of many German members. We feel as if a new spirit had been born in the Society; each member feels himself to be a direct member, and each Branch a direct Branch of the whole Society. All intermediate steps, as for instance the National Branch, are left out. We feel *first* as members of the international "Theosophical Society," and we became or are members of the "Theosophical Society in Germany" *only* for the purpose of being able to do better work for the movement in Germany. So the German National Branch is no more a link between members and the international T. S., but only a working instrument of the local Branches here in Germany. This means a great step farther towards realization of "Universal Brotherhood," without any differences whatever, for him who sincerely feels it.

Hoping that the present Convention will represent another step forward, and wishing once more best success in every direction in the name of the German members, I remain,

Yours sincerely,

PAUL RAATZ,
Secretary T. S. in G.

Berlin Branch.

Berlin, April 3, 1909.

To the Members of the Theosophical Society in Convention Assembled:

DEAR COMRADES:

The members of the Berlin Branch of the T. S. desire to express their heartiest good wishes to their brethren assembled in Convention.

While none of the twenty-seven delegates which have been appointed by our branch members will be able to assist the Convention in person, all of us join in heart with you, knowing that all we could say will be expressed in the most fitting manner by the members in America, to whom the delegates have confided their votes.

During the past year, we worked in the same way as the year before. Each Wednesday we had a meeting for study or a public lecture alternately. During the summer months only one public lecture was given per month. The public lectures were generally given by members and friends of our Branch, and treated various themes, all bringing forth our philosophy in an unsectarian way. At the other meetings, we studied *Esoteric Buddhism,* by Sinnett. All these meetings were

well attended, both by members and guests. We are glad to see that especially young men gained interest in the teachings of our philosophy. This shows us again what there is in it, for only life will attract life. On Saturday, twice each month, we had meetings for members only, in which we read and discussed *The Voice of the Silence.* Weekly meetings of members on Tuesday are devoted to the study of the *Secret Doctrine.*

Large public meetings were held in May and November, 1908, another one will take place on the 25th inst., in connection with our Convention.

In closing this report we wish to express our thanks for your co-operation, hoping that our united efforts will help to broaden the feeling of universal brotherhood throughout the world.

For the members of the Berlin Branch I am

Fraternally yours,

E. J. WIEDERHOLD, *Secretary.*

Neusalz-on-the-Oder.

April 6, 1909.

DEAR MR. JOHNSTON:

The undersigned members of the Neusalz Branch request you to convey their heartiest greetings to the members assembled in Convention. We take a brotherly part in your work, and feel with joy that the past year has brought us closer to you, and we feel in ever increasing degree the unity which alone binds us together.

Therefore we wish for the work of this day an abundant blessing, and we join our hopes and purposes with yours. May cordial understanding and good will aid us all to accomplish our several tasks, so that each new year may find us inwardly richer and stronger.

Ever sincerely yours,

GOTTHARD RÜDIGER, HELENE FRINK,
THEODOR FRINK. CONRAD FRINK,

Suhl Branch.

Suhl, April 7, 1909.

DEAR MR. JOHNSTON:

Enclosed I send you our three votes—proxies from the Suhl Branch. May this year's Convention be a day of joy and of co-operation, and may it be also a blessing to the whole of humanity, and bring us a full step in advance. With the best wishes for success, I remain,

Fraternally yours,

MAX KOLB.

North Berlin Branch.

Berlin, April 8, 1909.

Dear Mr. Johnston and All Members of the Theosophical Society in Convention Assembled:

The Branch, "North Berlin in Germany," send their heartiest greetings and good wishes for success in all work, which the Convention has to do. We look with perfect sympathy and confidence across the seas to you and are convinced that the results of the Convention will strengthen and promote the whole Theosophical Movement. May the Masters bless your work!

Allow me to report the following about the activities of our Branch: The number of members has not increased during the past year, but the members them-

selves have made progress. This was apparent in our public Monday meetings, at which the number of visitors steadily increased. All showed great interest and took active part in the discussions. Several Socialists have been present and also a learned Chinaman, who spoke in good German about "Confucianism in China." The harmony which prevailed at all meetings showed that the Theosophical Spirit was present in the minds and hearts of the listeners. The members of our Branch assemble for study twice every month, and occasionally for informal, social entertainment. The ideas which often arise at these meetings are delightful and lead to an interesting discussion, for instance, the "Legend of the Holy Grail," "The Attitude of a Theosophist in Case of War," etc., etc. Valuable articles by H. P. B., W. Q. J., Jasper Niemand and others are often read, and the result is not only instructive, but comradeship is promoted among the members.

We hope each coming year to do better work and to send better reports to you.

With hearty greetings to all friends and co-workers, I am,

Yours fraternally,

ERNST JOHN,
For the North Berlin Branch.

Flensberg Branch.

April 7, 1909.

To the Convention of the Theosophical Society in New York:

I am appointed by the Flensberg Branch to send our most hearty and fraternal greetings to all our brothers in Convention assembled. I fulfill this duty with the most sincere and hearty joy, in the realization of the gradual but sure progress of our movement and the conviction that our Branch has the greatest confidence in the wisdom of the Convention.

Fraternally yours,

EGGERT BUHMAN, *Secretary.*

Yearly Report of the Flensberg Branch, T. S.

I gladly submit the following report of the Flensberg Branch for reading aloud at the Convention: Membership, 18; New members, 1; Lost, 0; General Convention, Middle of May; Members Meetings, 5; Committee Meetings, 5.

Our regular public Study classes, which were attended on the average by seven people, have taken place once a week for the whole year. The number of visitors was small in spite of the fact that we have regularly advertised the meetings in the newspapers, from the beginning of October to the end of March. Nevertheless we only succeeded in acquiring one new member, after an interval of at least two years. This fact fills me with the greater joy, because the young man, in spite of his youth, shows that which means for us a powerful spur for work.

The *Key to Theosophy* constituted this winter the topic for our meetings, which took place weekly from the end of January on, and which were attended by four or five people. Our library contains at the present time 240 volumes, of which 77 were loaned during the past year, 41 of them to non-members.

EGGERT BUHMAN, *Secretary.*

Cincinnati Branch.

Cincinnati, O., April 20, 1909.

To the Members of the Theosophical Society in Convention Assembled:

MR. JOHNSTON, Chairman Executive Committee:

On behalf of the members of the Cincinnati Branch of the Theosophical Society

I send you very hearty fraternal greetings. What a grand privilege to work in the Master's field. May the growing interest that we find, be evidenced everywhere, and may it be increasingly endowed with spiritual power and purpose. I trust that in this Convention will be felt the true solidarity which is essential to Theosophic work.

Faithfully and fraternally,

F. C. BENNINGER,
Secretary and Treasurer.
Cincinnati Branch.

Cincinnati, April 20, 1909.

Secretary Annual Convention of Theosophical Society for 1909, *New York:*

DEAR BROTHER OR SISTER:

Nothing, to my mind, is of greater importance than making Theosophy the dominant power in one's life, and nothing in this era is doing more to elevate, purify and illuminate mankind than the work of the T. S. since its inception in 1875. History will record the fact in centuries to come. Realizing this to be the fact you can understand how much I regret that it is impossible to attend our annual meeting, where the current of Theosophical force focalizes and produces a blended current charging the souls of all in attendance with a spiritual energy which never ceases to work.

The last Convention, at Dayton, O., has left this lasting uplifting impression on all the members of the Cincinnati Branch, and they never cease referring to it. It has been my good fortune to attend most of the Annual Conventions of the T. S. for many years, and all of the sessions are as fresh in my memory, almost, as if they had occurred within a year.

I have just finished reading the THEOSOPHICAL QUARTERLY, which came promptly, as usual. Many of the articles in it might be classified as gems of spiritual writings, and the one by Jasper Niemand, headed "The Ascent of Prayer," I have marked in my number as "A Spiritual Classic." The THEOSOPHICAL QUARTERLY is ably edited and is doing a great good in helping the souls of mankind. It is an uplift that is not confined to its readers, as it is a great qualifying factor in fitting them to help others in both their thoughts and words. Those who are contributing articles to it are entitled to the heartfelt thanks of the Society. It is evident to my mind that the Masters are behind them. I trust that the noble work may be kept up indefinitely.

I have no doubt that the Secretary of the Cincinnati T. S. has formulated and mailed you a report of the activities of our Branch, although I have not consulted him about the matter. We have had a very interesting, well-attended earnest series of meetings since September 29, 1908, when our first meeting occurred. Our meetings take place weekly on Tuesday evening, beginning at 3 P. M., in the Vine Street Congregationalist Church. A study class also takes place at 6.30 P. M., on the same evening. There is, in addition, a weekly meeting of the members in the church building, on Thursday at 3 P. M., and a business meeting on the last Saturday night of each month. To-night will be the last meeting which can occur in the Vine Street Church, as it has been sold to a theatrical organization. We will perhaps arrange to hold the remaining five meetings of our series in the Odd Fellows' Temple, on Seventh and Race Streets.

The members of Cincinnati Branch are all pulling together in perfect harmony. None are inclined to shirk a duty and all are working earnestly for the cause of Theosophy. Kindly enroll us as present in spirit at the Convention, if not in person,

Fraternally,

W. A. R. TENNEY,
President Cincinnati T. S.

Munich Branch.

Munich, April, 1909.

To the Theosophical Society:

To the Convention of the year 1909, and to our friends and co-workers, we bring the warmest brotherly greetings. Our one wish is that every partaker in this important gathering may be inspired with the most earnest spirit and the noblest endeavors—that he may in truth receive the highest inspiration; for only so can the wave of a spirit-life be felt that flows through all of us, and correct understanding be possible.

With brotherly greetings,

THE MUNICH BRANCH.

Upon motion of Mr. Mitchell the Convention passed a unanimous vote of thanks to the Branches which had so effectively manifested their interest and brotherly feeling, and the Secretary was empowered to send greetings and thanks to the said Branches.

Upon motion of Mr. Mitchell a vote of thanks was passed by acclamation to the Chairman of the QUARTERLY Committee.

Mr. Mitchell then extended an invitation to all visiting delegates to attend the regular meeting of the New York Branch, at 8 o'clock, at 80 Washington Square.

Upon motion of Mr. Griscom a vote of thanks to the Presiding Officer and Secretary of the Convention was passed unanimously.

Upon motion of Mr. Davis a vote of thanks to the New York Branch, for its reception was unanimously passed.

Mr. Johnston then moved that the Convention, having done what it could to further the Theosophical Movement, should adjourn. The Convention adjourned.

[Signed] LOUISE EDGAR PETERS,
Secretary of the Convention.

In the evening the delegates accepted the invitation of the New York Branch to participate in its regular Saturday meeting—at which the following members spoke informally on the subject "Why I joined the T. S..": Dr. Keightley, Mr. Johnston, Mr. Griscom, Mrs. Griscom, Mr. Hargrove, Mrs. E. Armstrong, Mrs. E. Corduan, and Mrs. M. T. Gordon.

On Sunday, April 25th, at 4 P. M., Mr. Johnston lectured on "The Theosophical Society." The address is printed elsewhere in this issue.

REPORT OF THE FOURTEENTH CONVENTION OF THE THEOSOPHICAL SOCIETY IN GERMANY.

This was the largest convention ever held in Germany. Members of branches in Dresden, Munich, Neusalz, Suhl, Steglitz and of the three branches in Berlin were present in person and showed active interest. On the first evening, May 15th, Mr. Oscar Stoll delivered a public lecture on the subject: "Christ of Modern Times." It was listened to by about 350 persons and followed by a lively discussion. A business meeting was held on May 16th in the morning. Sixty-seven members were present and 32 sent proxies. The numerous greetings from comrades in other lands brought a strong feeling of sympathy and were received with lively applause. Mr. Charles Johnston, Jasper Niemand, Dr. Archibald Keightley, Colonel Knoff and many others from different parts of Germany assisted greatly in making the convention a success by sending encouraging words of greeting.

Mr. Raatz, Secretary of the Society, spoke in his report of the important step

taken by the "Theosophical Society in America" by dropping the words "in America," thus forming an international society, which other societies could join. The national branches have hereby lost their isolated character and have become of secondary importance. Their purpose is now to unite the branches in each land for better work in that particular land. The society in Germany has at present 200 members. Branch Breslan has given up its activity and Branch Steglitz has been newly formed. A series of lectures in the English language has been given in Berlin by Mrs. Raatz, assisted by her daughter, Miss Lucy Corvemis, who has undertaken the instruction in English of several classes, preparatory for the lectures. Mr. Johnstown's article, "Religion of the Will," was taken as foundation.

Mr. Leopold Corvemis, corresponding secretary for Germany, reported on his work. Fifty-three letters have been written and as many received; this plan has brought many a valuable impulse to the work and strengthened the feeling of comradeship. England, Germany and America are engaged in this correspondence. We are so impressed with the value of this plan, that several branches are going to introduce it in their work among the members.

The reports of the several branches showed everywhere lively interest. In Munich a young people's society has been formed whose aim is to interest the youth by means of legends, fairy tales and fables. It has become a success.

A motion to revise the Constitution of the Theosophical Society in Germany to coincide with the present status of the Society was carried.

In the evening a social gathering took place, attended by about 100 persons. The convention closed with a sense of deep satisfaction that our work is in the right direction and that we are truly assisting in promoting the growth of the movement and the welfare of mankind.

ERNEST WIEDERHOLD,
Secretary to the Convention.

PAUL RAATZ
Secretary of Theosophical Society in Germany.